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The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE QUALITY OF PRIESTLY ZEAL 601
The Rev. WALTER ELLIOTT, C.S.P., Apostolic Mission House, Brookland, D. C.

CLERICAL AND CATHOLIC CHARACTERS IN CARLETON 613
P. J. LENNOX, Catholic University of America, Washington.

JOHN DUNS SCOTUS 632
The Rev. FULGENCE MEYER, O.F.M., Rome, Italy.

A TIMELY SUGGESTION TOWARD DIOCESAN ORGANIZATION 656
AN OBSERVER.

WHAT'S WRONG WITH DIOCESAN RETREATS?
I. The Rev. CLEMENT M. THUENTE, O.P., Minneapolis, Minnesota 659
II. J. D. 663
III. The Rev. JOSEPH CLANCY, Loogootee, Indiana 665

THE CATHOLIC PULPIT
I. The Rev. JAMES D. O'NEIL, S.T.D., Highland Park, Illinois 668
II. The Rev. ALBERT KLEBER, O.S.B., St. Meinrad Seminary, Indiana 674

THE PEACE PRAYERS OF THE MISSAL 677
The Rev. WILLIAM P. H. KITCHIN, Ph.D., St. John's, Newfoundland.

FACULTIES FOR MISSIONER FROM ANOTHER DIOCESE 681

"THE SUPPORT OF OUR PASTORS" 682

PROTESTANTS AND JEWS IN CATHOLIC CHURCH CHOIRS 684

STIPEND FOR THE SECOND MASS ON SUNDAY 686

INCARDINATION AND EXCARDINATION 687

HIGH MASS WITHOUT SINGING 691

Contents continued on page viii

AMERICAN ECCLESIASTICAL REVIEW
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A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. LVIII

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 14 : 5.

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CONTENTS—VOL. LVIII.

JANUARY.

PAGE

A Survey of the Hierarchy 1
The Right Rev. Charles Warren Currier, D.D., Bishop of Hetalonia.

St. Paul, the Apostle of the Holy Name 12
The Rev. Clement M. Thuente, O.P., Minneapolis, Minnesota.

Military Exemption of Catholic Parochial School Lay Teachers.... 22
The Most Rev. Sebastian G. Messmer, D.D., Archbishop of Milwaukee.

The Child Jesus in the Apocrypha 29
The Rev. T. J. Brennan, S.T.L., Merced, California.

The Second Book of the New Code of Canon Law 36
The Rev. Stanislaus Woywod, O.F.M., Paterson, New Jersey.

The Correspondence of St. Augustine and St. Jerome. II. 45
The Rev. Francis E. Tourscher, O.S.A., D.D., Villanova, Pa.

Fast and Abstinence Laws in the New Code 56

Litterae Apostolicae:

I. Sodalitati Veritatis Catholicae in Hibernia constitutae Indulgentiae et Privilegia in perpetuum conceduntur 63

II. Sodalitio a Catholica Veritate, vulgo "Catholic Truth Society," in Anglia instituto, Partiales ac Pleniariae Indulgentiae conceduntur 66

III. Ad R. P. D. Iulianum Guilelmum Conan, Archiepiscopum Portus Principis 69

Studies and Conferences:

Our Analecta—Roman Documents for the Month 70
Pure Wheat for the Holy Sacrifice 70
Federal Income Tax and Priest's Income 74
Newman's Argument from Conscience for the Existence of God..... 76
Is the Giver of Advice Bound to Restitution? 77
Form of Prayer for the Dead..... 77
Blessing a Rosary 78
Patron of Cathedral and Patron of Diocese 78
Patron of Aviators 79
Extreme Unction "in extremis" 80
Preaching during the Holy Hour 81
Mass in Private Residence 81
Priest Director of Band 82
Divorce obtained through Fraud 83
Electric Bulbs not allowed 84
The Priest's Sermon and Chant. (*Sacerdos*) 84
Recent Bible Study: Christological Theories, 27 — Harvard Christologies, 12—The Wrong Dynamic at Harvard 86

Criticisms and Notes:

Scott: God and Myself 96
Sullivan: The Externals of the Catholic Church 96
——: Petri Lombardi Libri IV Sententiarum 98
Levesque: Nos Quatre Évangiles 99
Geiermann: The Mediator 100
Landrieux: Courtes Gloses sur les Évangiles du Dimanche 100
Marc: Institutiones Morales Alphonsianae 102
——: Reports of the Superintendents of Parish Schools: (1) of the Archdiocese of Philadelphia; (2) of the Diocese of Newark; (3) of the Diocese of Trenton; (4) of the Archdiocese of San Francisco... 103
Smith: The Parish Theatre 104
Daly: Life of Augustine Daly 104
Brégy: Catalogue of Juvenile Plays 104
Coakley: The Discovery of America—A Pageant 107

FEBRUARY.

PAGE

THE UNIATE ORIENTAL CHURCHES 114
The Rev. Paul J. Sandalgi, Curtis Bay, Maryland.

THE PRIEST AND THE EXCEPTIONAL SOUL 130
The Very Rev. William J. Kerby, S.T.L., Ph.D., Catholic University of America.

THE SECOND BOOK OF THE NEW CODE OF CANON LAW 140
The Very Rev. Stanislaus Woywod, O.F.M., Paterson, New Jersey.

A SECOND HONORARIUM ON SUNDAY 150
The Rev. David Barry, D.D., Limerick, Ireland.

LEARNING FROM ST. JOHN HOW TO READ THE SYNOPTISTS 160
The Rev. Joseph Bruneau, S.S., D.D., St. Mary's Seminary, Baltimore, Maryland

ATTENDING SCATTERED MISSIONS 174
The Rev. M. V. Kelly, C.S.B., B.A., Sandwich, Ontario, Canada.

ANALECTA:
SACRA POENITENTIARIA APOSTOLICA (Sectio de Indulgentiis):
Quo modo Mutilati Indulgentias lucrari possint quibusdam actibus cultus adnexas 186
SECRETARIA STATUS:
Corrigenda in officiali "Codicis Juris Canonici" editione 187
ROMAN CURIA:
Recent Pontifical Appointments 188

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 189
Some Examples of Catholic Corporate Heraldry. (*Pierre de Chaignon la Rose, Cambridge, Massachusetts*) 189
Father Drum's Criticism.
I. *The Rev. F. Aurelio Palmieri, O.S.A., Philadelphia, Pa.* 198
II. *The Rev. Walter Drum, S.J., Woodstock, Maryland* 200
The New Laws on Fast and Abstinence 201
Prayer for Peace 203
Feast of Holy Innocents 204
"Novensiles" and "First Communicants" 205
Chalice in the Hands of a Deceased Priest 206
Chasuble may be worn at Marriage Ceremony 207
May Pastors refuse a Legacy for Masses? 208
Fish and Flesh 208
May a Sacristan prepare the Chalice for Mass. 209
Increased Prices Affecting the Clergy (*The Rev. John A. Ryan, D.D., Catholic University of America*) 210

ECCLESIASTICAL LIBRARY TABLE:
Recent Bible Study: Old Testament Text (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 212

CRITICISMS AND NOTES:
D'Alés: Dictionnaire Apologétique de la Foi Catholique 222
Coffey: Epistemology or Theory of Knowledge 223
Vance: Reality and Truth 223
Osborn: Origin and Evolution of Life 227
Osborn: Men of the Old Stone Age 227
Pine: A Glory of Maryland 230
Jastrow: The War and the Bagdad Railway 231
Clark: In the Footsteps of St. Paul 233
Figgis-Laurence: Selections from Correspondence of First Lord Acton. 234
Muredach: Charred Wood 235

LITERARY CHAT 236

BOOKS RECEIVED 238

MARCH.

PAGE

THE HOLY LAND AND THE GOOD FRIDAY COLLECTION 241
The Rev. Fr. Godfrey Hunt, O.F.M., Commissariat of the Holy Land, Washington, D. C.

THE UNIFICATION OF CATECHETICAL INSTRUCTION 249
The Rev. Roderick MacEachen, S.T.L., Rome, Italy.

THE CHRISTIAN EPISCOPATE IN IRELAND BEFORE ST. PATRICK 258
The Rev. P. J. O'Donnell, Ph.D., B.C.L., New York, N. Y.

BENSON IN ROME 274
The Very Rev. James P. Conry, Canon of St. Mark's, Rome, Italy.

THE BIBLICAL STATUS OF WAR AND THE SACRAMENTAL SYSTEM OF THE CHURCH 290
The Rev. H. T. E. Richards, B.A., London, Ontario, Canada.

ECCLESIASTICAL CENSURES IN THE NEW CODE 300
The Rev. Fr. Stanislaus Woywod, O.F.M., Paterson, New Jersey.

ANALECTA:
COMMISSIONE PONTIFICIA PER L'INTERPRETAZIONE DEL CODICE DI DIRITTO CANONICO:
Solutio Dubiorum 313
DELEGATIO APOSTOLICA, U. S. A.
Indulta circa Jejunium et Abstinentiam pro Latina America, etc... 314

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 315
St. Thomas held and taught that the Earth is Round (*J. F. S.*)..... 315
Coddling our Separated Brethren 317
Marriage of Infidels and the New Code of Canon Law 318
Marriage without presence of Priest 320
Does Salt swallowed at Baptism break the Fast? 322
Dancing at Concert for Benefit of Church..... 323
The Mass of the Presanctified 323
Office in Choir satisfies Obligation 324
Percentage of Alcohol added to Altar Wine 324
Priests' Income Tax 325
The Priest's Fast on Saturday 326
Valid Ordination of a Married Man 326
Entering and Leaving the Sanctuary 327

ECCLESIASTICAL LIBRARY TABLE:
Recent Bible Study: Studies in Textual Criticism (*The Rev. Walter Drum, S.J., Woodstock College, Woodstock, Maryland*) 330

CRITICISMS AND NOTES:
Hughes: History of the Society of Jesus in North America. Text: Vol. II 340
Pègues: Commentaire Français Littéral de la Somme Théologique de S. Thomas Aquin 346
Dominican Fathers: The Summa Theologica of St. Thomas Aquinas.. 346
Finlay: Divine Faith 351
Janvier: Conférences de Notre Dame de Paris 353
Kuehnel: Conferences for Men 354
Burns: Catholic Education 355
McHugh: The Casuist 357
Viladevall: Mutationes in Theologiam Moralem 357
Roure: Le Merveilleux Spirite 358
Bibolotti: Moseteno Vocabulary and Treatises 360
Blackmore: The Riddles of Hamlet and the Newest Answers 361
——: Common Service Book, with Hymnal, of the Lutheran Church.. 362

LITERARY CHAT 364

BOOKS RECEIVED 367

APRIL.

PAGE

THE CATHOLIC PULPIT:

I. THE LOST ART OF PREACHING 369
The Rev. Lucian Johnston, S.T.L., Baltimore, Maryland.

II. THE STRENGTH AND WEAKNESS OF THE PULPIT 374
The Rev. John Talbot Smith, LL.D., Dobbs Ferry, New York.

ON CERTAIN ASPECTS OF SPIRITUAL LITERATURE 382
The Rev. William J. Kerby, S.T.L., Ph.D., Catholic University of America.

THE PRIEST AND POST-MORTEM EXAMINATIONS 396
James J. Walsh, M.D., K.S.G., New York City.

THE THIRD BOOK OF THE NEW CODE. THE SACRAMENTS 406
The Very Rev. Stanislaus Woywod, O.F.M., Paterson, New Jersey.

STUDIES AND CONFERENCES:

An Apostle of Vocations (*The Rev. Clement Thuente, O.P., Chicago, Illinois*) 414
To Young Priests (*The Rev. Edward F. Garesché, S.J., St. Louis, Missouri*) 419
The Restoration of the Patriarchate of Russia (*Samuel Darwin Fox, Monti Trinita, Switzerland*) 423
The Meaning of "Novensiles" (*The Rev. Albert Kleber, O.S.B., St. Meinrad Seminary, Indiana*) 427
Attending Scattered Missions (*The Rev. William A. Buesser, Collegeville, Penna.*) 428
Barlaam and Josaphat: Two Buddhist "Saints" 430
Obligation to Silence Regarding Episcopal Selections 431
A Case of Restitution 432
Dispensation from Banns 434
The Use of Oleomargarine on Days of Abstinence 434
Sponsors at Confirmation 435
The Use of "Jell-O" on Days of Abstinence 435
Religious and the Federal Income Tax 435

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: New Testament Commentary (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 437

CRITICISMS AND NOTES:

——: Correspondence of John Henry Newman with John Keble and Others. 1839-1845 447
Callan: The Four Gospels 452
Blunt: Great Wives and Mothers 454
Bertoni: Le Bienheureux Jean Duns Scot 455
De la Corbinière: Life and Letters of Sister Francis Xavier 457
——: Mère Marie de Jésus 460
The Casuist (*Revised Edition*) 461
Zollmann: American Civil Church Law 462
Philip: Improvement of the Gregorian Calendar 463
Ladd: Secret of Personality 464

LITERARY CHAT 467

BOOKS RECEIVED 471

MAY.

PAGE

THE MATRIMONIAL LAW ACCORDING TO THE NEW CODE 473
The Rev. M. A. Gearin, C.SS.R., Esopus, New York.

DANGER IN PROHIBITION 495
The Rev. Bernard J. McNamara, D.D., Baltimore, Md.

A LAY CRUSADE 513
The Bishop of Savannah.

WHAT'S WRONG WITH DIOCESAN RETREATS? 522
The Rev. John Talbot Smith, LL.D., Dobbs Ferry, New York.

ADMINISTRATION OF HOLY EUCHARIST AND THE NEW CODE 529
The Very Rev. Stanislaus Woywod, O.F.M., Paterson, New Jersey.

ANALECTA:
SACRA CONGREGATIO CONSISTORIALIS:
Declaratio super Decreto de Choreis 537
SACRA POENITENTIARIA APOSTOLICA:
I. Solvuntur Dubia Quaedam circa Viam Crucis 538
II. Indulgentia Centum Dierum Sacerdotibus Recitantibus Quandam Orationem post Missam 539
III. Indulgentiae Recitantibus Pias Preces in Honorem S. Paschalis Baylon, Con. 540
S. CONGREGATIO RITUUM:
De Elevatione Ritus ad Duplicem I Classis Die 19 Martii, S. Joseph, et Die 29 Sept., in Dedicatione S. Michaelis 541
PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:
De Dubiorum Solutione 543

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 544
The Catholic Pulpit:
I. *The Rev. J. M. Fleming, O.S.A., Hoosic Falls, New York*... 544
II. *The Rev. John B. Delaunay, C.S.C., Ph.D., J.C.D., Holy Cross College, Brookland, D. C.* 547
III. *An Artless Rector* 550
IV. *John Brandon* 551
Ordinary and Extraordinary Confessors 556
Funeral Sermons 557
Private and Solemn Baptism 558
Case of "Disparitas Cultus" 559
Clerics and Worldly Occupations 560
Pastor's Obligation to Say Mass for the People 561
Representations of the Sacred Heart 562
Replacing Easter Baptismal Water at Pentecost 563
Genuflecting to the Crucifix 563
Crocheting and Knitting on Sunday 564
Ecclesiastical Aspects of the Daylight Saving Law 564
Faculties for Dispensing from Disparity of Cult 567
The Blessing of Religious Articles Simplified 567

ECCLESIASTICAL LIBRARY TABLE:
Recent Bible Study: The Text of the New Greek Testament 569

CRITICISMS AND NOTES:
Farley: Life of John Cardinal McCloskey 580
Mercier-Parker: Manual of Modern Scholastic Philosophy 581
Sasia: The Future Life 583
O'Neill: Sacerdotal Safeguards 584
Hayes: Political and Social History of Europe 585
Grant: Passing of a Great Race 585
Humphrey: Mankind 585

LITERARY CHAT 592

BOOKS RECEIVED 596

JUNE.

PAGE

THE QUALITY OF PRIESTLY ZEAL 601
The Rev. Walter Elliott, C.S.P., Apostolic Mission House, Brookland.

CLERICAL AND CATHOLIC CHARACTERS IN CARLETON 613
P. J. Lennox, Catholic University of America, Washington.

JOHN DUNS SCOTUS 632
The Rev. Fulgence Meyer, O.F.M., Rome, Italy.

ANALECTA:
ACTA BENEDICTI PP. XV:
I. Ad Ioannem Mariam Cardinalem Farley, Archiepiscopum Neo-Eboracensium, de Bonis Omnibus ac de Petriana Stipe gratias agens 651
II. Ad R. D. Ioannem Dunn, cuius diligentiam in moderando per Dioecesim Neo-Eboracensem "Opere Propagationis Fidei" dilaudat 652
S. CONGREGATIO RITUUM:
De Collecta "Pro Re Gravi" imperata 653
S. POENITENTIARIA APOSTOLICA:
Indulgentia CCC Dierum Recitantibus Precem Iaculatoriam ad SS. Cor Iesu 653
SUPREMA SACRA CONGREGATIO S. OFFICII:
Decretum circa Consilia a Vigilantia et Iuramentum Antimodernisticum 654
PONTIFICIA COMMISSIO AD CODICIS CANONES INTERPRETANDOS:
Dubium 655

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 656
A Timely Suggestion toward Diocesan Organization. (*An Observer*). 656
What's Wrong with Diocesan Retreats?
I. *The Rev. Clement M. Thuente, O.P., Minneapolis, Minnesota*.. 659
II. *J. D.* 663
III. *The Rev. Joseph Clancy, Loogootee, Indiana* 665
The Catholic Pulpit
I. *The Rev. James D. O'Neil, S.T.D., Highland Park, Illinois* .. 668
II. *The Rev. Albert Kleber, O.S.B., St. Meinrad, Indiana* 674
The Peace Prayers of the Missal. (*The Rev. William P. H. Kitchin, Ph.D., St. John's, Newfoundland*) 677
Faculties for Missioner from Another Diocese 681
Time for Easter Duty 682
"The Support of Our Pastors" 682
Fractured Altar-Stone 683
Protestants and Jews in Catholic Church Choirs 684
Confession of Desire 685
Stipend for Second Mass on Sunday 686
The "Secreta" of the Mass 687
Incardination and Excardination 687
Mass "in Die Obitus" 690
Reading the Words of Consecration 691
High Mass without Singing 691

CRITICISMS AND NOTES:
Labauche: God and Man 692
Arintero: Cuestiones Misticas 694
Jarrett: The Abiding Presence of the Holy Ghost in the Soul 696
Conway: The Golden Year of the Good Shepherd in Boston 697
Kane: A Memoir of William A. Stanton, S.J. 699
Skelly: Doctrinal Discourses 700
Williams: The Book of High Romance 700
Commons et al.: History of Labor in the United States 701
Weyl: American World Policies 704
Coffey: Accidence of Hebrew Grammar 705

LITERARY CHAT 707

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—JUNE, 1918.—NO. 6.

THE QUALITY OF PRIESTLY ZEAL.

THE zeal of a priest is that of one whose calling is to save souls. He gives the saving doctrine; he administers sacramental grace; he closes hell, opens heaven. He snatches souls from Satan and gives them into the arms of Christ. Zeal, then, is his characteristic virtue. He may have contemplation; to him it is the handmaid of zeal, for he is of the apostolic order. He may have obedience; he may have poverty; but zeal is the master virtue of his life. This means he has a holy eagerness for snatching souls from eternal danger, an aggressive courage, a restless and ingenious activity. Such is the "model priest", such is the "thorough ecclesiastic". He feels that the most welcome gift he can offer Jesus Christ is an immortal soul which he has saved by his love, by his prayers, by his labors: this is his whole meaning of the priestly vocation.

Whilst St. Alphonsus Liguori was yet a young man living in the world, eldest son and heir of a wealthy nobleman, and debating what state of life he should choose, he visited a hospital to care for the patients. Suddenly he found himself surrounded by a mysterious light, and at the same time the building seemed to rock as if by an earthquake; and then a powerful voice called out in his soul, "Leave the world and give thyself to Me." As he passed out into the street exactly the same light burst forth and enveloped him in its splendor, and the same message sounded, penetrating his soul's depths.[1] This was his vocation to the priesthood.

[1] Berthe's *Life of St. Alphonsus Liguori*, Book I, Ch. iv.

The lowest kind of priestly zeal, not without its own nobility, is to build churches, schools, convents, pay debts. The higher kind, to which all other kinds pay tribute, is the reformation of sinners and the conversion of unbelievers. A sincere, direct, forceful character, a priest privately saves men one by one; publicly he brings them to salvation in groups, perhaps in multitudes. His prayer is the Water of Life flowing through the channels of zeal. His love of virtue is the love of implanting it in souls, in which trait he patterns on the Good Shepherd. His hatred of vice is that of the physician for the fatal malady of his patient. His zeal ministers even to his bodily health. He is always so tired at night that he sleeps soundly; he earns appetite by apostolic fatigue. He easily prays well, for his failures in saving souls cause him deep self-searching; his success gives him a share of the triumph of Christ. He who is really occupied with souls has no time to waste on newspapers. He is no authority on politics, horses, athletics, or ecclesiastical gossip. He is studious of holy learning, but his favorite book is that written by God in the heart of man. He stands up among men and angels proclaiming "I will teach the unjust Thy ways, and the wicked shall be converted unto Thee" (Ps. 50: 15). St. Teresa says that a whole-hearted priest never wishes to go to Heaven alone. He must take many with him, and God gives him, as to a good captain, a large company.[2] Sometimes at a mission to non-Catholics we put up a sign: *No Catholics admitted, except accompanied by non-Catholics.* So, at Heaven's gate—dare we say it?—there is this sign: No priest admitted except with souls he has saved.

A tree is good if its fruit is nourishing; another tree is useful if its bark is medicinal; some trees are valuable on account of their roots. Now a priest is a tree whose fruit is the bread of life; whose leaves are for "the healing of the nations" (Apoc. 22: 2); from whose bark is distilled a bitter but saving medicine; and whose root is sincerest love of the Good Shepherd and His sheep. This is a maxim of the saints: Love cannot remain idle. God, who is infinite love, is given in our schools the title of *Actus Purissimus.* Hence a true priest's

[2] *Life*, Ch. xi, p. 6.

activity is the blending of his heavenward aspiration of prayer for souls and his outward energy for their salvation. We may ask: What has zeal for souls to do with God? Everything. For God gave everything that is His when He gave His only-begotten Son for the salvation of souls. Next to owning His own infinite nature, God owns men's souls, and by the truest title. When one undertakes to save souls, he is in the most immediate union with the Living God. Do I not work for God when I work for His living image? Nay, I work closely with God the Son, who said, "My Father worketh and I work" (John 5: 17). St. Paul taught the ancients of the Church of Ephesus: "Remember the word of the Lord Jesus, how He said: It is a more blessed thing to give rather than to receive" (Acts 20: 35). In God's eyes giving is the whole blessedness of the Creation and the Incarnation. On the part of man the supreme blessedness is to be called by God to share in the divine giving of eternal life. As God is greater than man, so is the giving of salvation an act superior to receiving it: a privilege most amply enjoyed by the priesthood.

Now St. Francis de Sales says that zeal for souls may be practised in three ways. First, in great actions to resist evil; and this belongs only to those who hold the public authority of ruling, correcting, censuring, reprehending, such as prelates, confessors, and preachers. Secondly, one may use zeal by actions of great virtue in order to give good example, or by suggesting remedies for evils and exhorting men to employ them, or by doing the good which is the opposite to the evil that we desire to abolish. This last named zeal belongs to everyone. Thirdly, the most excellent of all exercises of zeal lies in suffering and enduring much to hinder or turn aside evil. A priest is plainly called to the practice of every one of these functions of zeal.

When St. Martin of Tours was about departing to Heaven, he was told of some work for souls yet undone; then he postponed his heavenward journey, saying, "I will not refuse to labor." When a priest is about taking his vacation, he may readily say: "I will postpone my trip, for I have heard of souls that need me." Against the Precious Blood sometimes one's precious perquisites raise protest. We hear such ex-

pressions as, "What number of paying families are in that parish?" But alas, it is God's family that is spoken of; quite unwittingly, to be sure. Or again, in reconciling a soul with its offended God personal sensitiveness intrudes. When offended let me remember that I am called "to seek and to save that which was lost" (Luke 19: 10). My power is the power of salvation, and it is given me to serve my love of immortal souls. Angels may well say to me: "Thy chariots are salvation" (Heb. 3: 8). I once met a priest who seemed to work miracles in renewing the life of a totally broken-down parish. He said, "It must be my children's prayers, and those of my sick people, that give me success, for I am a poor preacher and an awkward administrator." But in reality he had won God's favor and men's hearts by being just the priest that he should be, loving souls and proving it by steadfastly seeking them and saving them. God has given every priest, together with the sacerdotal character, a charm to attract men's souls. In a zealous priest there is a fresh and vigorous tone whilst occupied about his people's souls, and a listless air when concerned with his own secular matters. He comes from his altar breathing the breath of disinterested love for men's spiritual welfare. This divine word is true of him: "For every high priest taken from among men is appointed for men in the things that appertain to God" (Heb. 5: 6). So we hear of a good priest's "unwearied zeal", and of his "incessant activity".

A priest may have a zeal to talk politics, or to discourse about art; or he may be a clerical man about town and popular in parlors and clubs. His priestly gifts are bestowed on his people mechanically, as by a sacramental official (may we be allowed the expression?); he is a machine and his ministry is *ex opere operato* in the merest automatic sense. After a while God handles him roughly and restores him "so as by fire" to his original priestly type. In making the priesthood God gave men the noblest form of human friendship, that of the Man Christ for His brethren. We read of times and places in which this high sacerdotal standard was scantily represented in the clergy. Holy Church might in such case be compared to the Greek philosopher Socrates, who had a house built in Athens. A certain friend of his complained to him

that it was too small: "It will not nearly hold all your friends," he said. But Socrates, admittedly the wisest of the Greeks, answered: "The house is indeed small, but it will easily hold all of my friends who are true-hearted friends." Sometimes we come across a big church and a small-hearted priest.

God the Son was granted a human life for no other purpose than to sacrifice all that heart holds dear to save mankind. The priest is what he is in order to imitate Him so exactly that he is called "Another Christ". The truest inspiration leading a young man to enter the priesthood is gained by close association with a typical priest. St. Anthony of Padua received his vocation from the sight of the dead bodies of five Franciscan priests who had suffered martyrdom in Africa.

I have heard it asked: "Can a priest get a living in such or such a place?" The right answer is, he can if he is willing to live as St. Paul says: "Now I live, yet not I, but Christ liveth in me" (Gal. 2: 20). The apostle offers strange credentials of his apostolic rights. Speaking of those who had been deceiving his converts, he says: "They are the ministers of Christ (I speak as one less wise), I am more. In many more labors, in prisons more frequently," etc. (II Cor. 11: 23); and then follows a long list of sufferings for Christ and His gospel. These are what the apostle offers to authenticate his vocation: labors, prisons, stripes, deaths, rods, whips, stones, shipwrecks.

Among the sorrows of Christ the preference of Barabbas to Him by His fellow countrymen is marked as a keen and terrible affliction. But Father Thomas of Jesus [3] says that if one enters the deeper feelings of our Lord, he will expunge the preference of the Jews for Barabbas from the long list of our Saviour's pains and give it a high place in the short list of the joys of His passion. They preferred a murderer to the author of life, who in turn was glad thus to save him at the expense of His own life: death for Himself and life for others was the whole joy of Jesus. May we not trust that the soul of Barabbas was also saved? How touching an example is this literal self-sacrifice.

[3] *Sufferings of Christ*, XXXVII.

Two men sit in the theatre; one enjoys the play for its own sake; it is amusing or it is wonderful. The other enjoys it because the principal actor is a friend of his and he is glad of his triumph; it will help him to support his family. So does the priest look upon secular life as a play, the reward of success being eternal life to those who follow the maxims of the Gospel. And he as it were coaches the actors in their preparation for life's stage.

About a priest's manners: How does it happen that some cannot be energetic without being frantic? Such a one's whole sermon is all a peroration; his lightest praise is a coronation; his gentlest rebuke is a condemnation to death; and all this extravagance he would have pass for zeal. "The heart of the wise man shall instruct his mouth and shall add grace to his lips" (Prov. 16: 23). It is the unwise priest who is frantic and headlong, and, by turns, languid and spiritless. Every question to a penitent is an ultimatum. Alas, energy and prudence are not always yoke-fellows. On the other hand prudence is sometimes the refuge of a coward, and patience an excuse for supineness. One should learn a lesson from business life, and deal with souls as a storekeeper deals with customers—with such fairness and accommodation as win the return of the customer: an affable priest, thoughtful of others' feelings, and yet firm in holding to a sound judgment.

Is it ever lawful to feel angry in dealing with souls? I answer: To feel anger is seldom wrong; to express it is rarely right. St. Patianus said to a heretic who chided him for showing anger in resenting an insult to the Catholic Faith: "The bee sometimes defends its honey by its sting." But on the other hand Lalemant says this: "You will have done more toward saving the souls of your hearers in a quarter of an hour after you have won their hearts, than in half a day if you have failed to do so." There is an immense attraction in a gentle, charitable, kindly mannered priest. Anyone who feeds daily upon the Sacrament of Love should grow stalwart in suppressing the uprisings of hatred even in its mildest form of aversion. There are persons who think one cannot be very zealous unless one is very angry, whereas on the contrary, says a saintly writer, true zeal most rarely makes use of anger; for, he adds, as we never apply the lancet to the sick, save as a

last resort and when it cannot possibly be helped, so holy zeal does not employ anger save in extreme necessity. A real Christian is gentle and cheerful; he is courteous and easy; candid and unassuming. He has no pretensions, no rights, no grievances, no ambition, no affectation. True of a Christian, most true of a priest. And this is due to the fact that he has neither hope nor fear about this world. He fears none but God who dwells in Heaven, and he loves men on earth because he anxiously realizes that their destiny is in another world—for that reason and for no other. He reserves his anger for himself; just as he measures his kindness by his vocation as an Alter Christus.

Alban Butler in his Life of St. Gregory the Great says that "anger and impatience are often canonized under the name of zeal". He adds: "Persons who are not masters of themselves or their own passions are very ill qualified for governing others." Surely this is true of those who govern men's souls. It is sometimes hard to realize that leadership among Christians is fitly exercised only by those whose standard of ruling is that of Christ crucified, which is love, tempered but not transformed by justice.

A zealous priest is, however, sometimes found fault with on the score of prudence, a virtue too often set up as a screen for cowardice. One is accused of fanaticism whilst he is only energetic for right. Some young priests are petrified for life because they are chided for fanaticism by their elders: they must not pretend to be great men, but creep humbly in the rear, as camp-followers, whilst their critical elders undertake the battle, which, by the way, they seldom do and more seldom win. Such a young man had better say: "I am not a great man but I am a priest, appointed to save souls. I will follow a great man, but I will not admit that I am a totally insignificant one."

Consider the resources of a priest's zeal. His life, to use a homely comparison, is like a good leg of mutton in the hands of a skilful cook. What can't be roasted can be stewed; soup may be made from the leavings and the bones; and something will be left over for the cat and the dog. Each priest may say with St. Ignatius, Martyr: "I am the wheat of God; I long to be ground into the flour of Christ"—namely by my

Mass and my prayers; by my absolutions, my preaching and my talking; and by my example as well as all strong soul-saving influences. For him God's mills are the confessionals, the sick-rooms, the instruction classes, and his desk-work of praying to God and preparing sermons for the people.

When a saint answers a request, saying "I have no time", he means: "There is a prior claimant for my zeal; I have no time for you because I have given it to another." Or he would say: "I have no time for a grippe sick-call, because I am going to a small-pox sick-call." Such a man is methodical in his arrangements, but only in order that he may better meet the necessities of shiftless and indolent parishioners. So he says secretly to himself: "My orderliness shall remedy their confusion." With him old age is no excuse. A heathen emperor said that his duties were so great that he ought to die standing. What then of a priest whose every tone and look is in old age doubly beneficial from the benignity of his grey hairs and his stores of experience? Youthfulness is no excuse; sometimes a young priest's indolence masquerades in the robes of humility.

It is an unknown thing that a priest of real love shall not aim at winning the love of his people. He is the one that is best loved who is most accessible, has fewest sensibilities, and is instinctively generous of time. Dare one excuse himself by saying his people are bad? Could a priest affirm that he should not go to a sick-call because he has not been treated civilly? Our Lord ate and drank with those who hated him. The good father is the best father to his least deserving child. A priest of that sort wins all hearts, and he soon enlists his nobler parishioners in his crusade against vice and his apostleship for virtue. The right man for God's work is one who is willing to undertake it as if there was no other one in the whole world who was available for doing it. Sometimes nationality stands athwart the zeal of a priest. The most universal class of human beings, the priesthood, are occasionally affected with the disease of nationalism, forgetting that their office, like Jesus Christ's, is divinely international. Take the example of the Blessed Virgin: she proclaims that all nations shall call Her blessed (Luke 1:48). Every priest might justly pray: Holy Mary, obtain me the grace of thy own universal zeal for souls.

A saintly priest lives destitute of ordinary comforts that he may help the poor. One less holy lives rather frugally so that he may help the poor with his left-hand, whilst he ministers to his own comfort with his right-hand. But after a while the spirit of sacrifice flows through that left-hand into his heart, and, taking possession of his right-hand, it makes him a two-handed priest for all the spiritual and bodily necessities of his people. Whatsoever any other man's love may be, a priest's love for God's people gives him a refinement of spirituality peculiar to his state of life—and that quality is a form of zeal.

St. Bernard's definition of perfection in a priest is that he loves to sacrifice himself for the souls of others. Zeal for souls, though it is externally a most active virtue, is none the less exceedingly interior; it ministers to the building-up of the interior man, making the soul a reservoir for the distribution of divine grace. So St. Bernard admonishes us: "If then you are wise, you will show yourself rather as a reservoir than as a conduit, for a conduit spreads abroad water the moment it receives it, but a reservoir waits until it is filled unto overflowing, and thus it communicates, without loss to itself, its superabundant water, knowing that there is blame to one who deteriorates that which he receives. And that you may not despise my counsel, hear a wiser than I: 'A fool uttereth all his mind, but a wise man keepeth it within till afterward.'" [4] The holy doctor adds that the ones he reproves are "more ready to speak than to hear, quick to teach what they have not learned, and they long to preside over others, while they do not as yet know how to govern themselves."

The sources of zeal are the deep springs of priestly grace in our sanctified humanity. The end of zeal is the spanning of time and eternity, raising the ladder of salvation from earth to Heaven. Note in a zealous priest's sermon his appreciation of the dignity of man as a child of God, mark his worship of Christian kindliness, and especially his immense reverence for all Divine things. A chief interior annoyance of such a one is that he may have unconsciously seemed unkind. Zeal for souls thus incessantly reacts upon the one who possesses it, elevating his motives, deepening his spiritual in-

[4] (Proverbs 29: 11). Sermon xviii, on the Canticle of Canticles.

sight. How God works in the interior life while we are serving Him in saving souls, is shown by St. Francis Xavier. Here is a quotation from a letter of his to St. Ignatius: "No words can express all that I owe to the Japanese. It is by their means alone that our Lord by an interior illumination has penetrated me with a knowledge of my countless sins. Up to this time, wandering outside of myself, I was ignorant of the abyss of miseries which were concealed in my conscience, until, in the labors and trials of that country, the eyes of my soul have been at last opened, and the Divine goodness has allowed me to see myself clearly, and to know myself by touch and as it were by living contact, being taught thus how much I require other persons to be given to me in order to try me and manifest myself to my own consciousness.[5]

Compare the zealous priest's life to a lamp, brightly burning, whose oil is the grace of holy zeal, and whose wick is the resolute purpose to save immortal souls. Of such priests does our Lord say: "Ye are the light of the world" (Matt. 5: 14). St. Bernard says of St. Malachy: "If you saw him amongst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think he lived only to God and himself."

Even men of the world and unbelievers vote a good priest the foremost place in the conservation of public morality—a public leader ever busy with well doing. Yet his prime business is hidden; it is between himself and God alone. Hence St. Paul: "I am straitened between two: to be dissolved and to be with Christ, which is by far the better, but to abide with you is needful" (Phil. 1: 23, 24). In his heart of hearts he preferred staying with men to save them, rather than entering into the joy of Christ in eternity. The alternative between the company of God amid angels, and that of sinners and their blasphemies, was settled by his choosing the accursed earth rather than the blissful Paradise. But what about the alternative of a pleasant chat with a friend amid the soothing fumes of a cigar on the one hand, and an extra visit to the sick, or a patient hour instructing a convert?

[5] Coleridge's *Life of St. Francis Xavier*, Vol. II, p. 366.

The two constituents of a priest's life are interior guidance of the Holy Spirit and external zeal for sanctifying himself and others. Which of these elements of sanctified force is the most essential? I answer by a comparison: Which room in a great factory contains the essential force? The stillest place in the big mill is the engine-room. The engine-room of a priest's active life is his daily prayers. In the wide world of sinners there is a silent force operating every engine of salvation. Do you see it? It is the priest bending over his spiritual reading in the stillness of early morning. He is thinking sadly of his little faults of self-indulgence. He is yearning valiantly for the noblest achievements of salvation of souls. Occasionally there is a conflict between prayer and work in such a man's breast. But it always ends in victory for prayer, except in rare emergencies. Petty material interests, nay great material interests, are always outclassed by the interests of immortality. Ringing in his ears, sometimes in threatening tones and with flashes of lightning, is this word: "You have not chosen Me, but I have chosen you; that you should go forth and bring forth fruit, and that your fruit should remain" (John 15: 16).

He seems a quiet-mannered man, of simple and familiar ways, with an air of yielding and deference. But never was a man more stalwart, positive, aggressive, than such a one when engaged in his vocation of saving souls. And especially does he rule hearts by good example. No precept is nearer the rule of pure love than good example, as St. Peter says: "Being made a pattern of the flock from the heart" (I Peter 5: 3). And again St. Paul: "Be ye imitators of me, as I also am of Christ" (I Cor. 4: 16). Is not he a stalwart who gauges his life by *that* standard, and who can exclaim, pattern on me as I pattern on Christ? "You are the salt of the earth. . . . You are the light of the world . . . Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven" (Matt. 5: 14-16).

What think you, honest priest, of social dignity, family antecedents, grades of scholastic ability, and even of holiness, as you behold Jesus Christ in the supper chamber, passing from one pair of soiled and dusty feet to another, till He has washed the whole of His Apostolate? And then rising up and saying:

"I have given you an example that as I have done to you, so do you also" (John 13:15). How easy to be kind when our kindness is a reflexion of Jesus Christ's own love of souls. I cannot recall who is the author of this sentiment, which I have always admired: "By kindness lewd persons are moved and converted; by harshness even the devout are led with difficulty." A priest in Richmond, Virginia, who said Mass for the Catholic prisoners at the penitentiary, told me that he felt sadly strange at the presence of two guards armed with muskets; they were detailed to be there to help the prisoners to be well-behaved. But do not some pastors collect their pew rent as it were with a shotgun? Consider St. Philip Neri. Holy Church salutes him as the Apostle of Rome, Peter and Paul being his predecessors in that title. He reformed the most glaring abuses, converted multitudes of the most obstinate sinners, mainly by private conversation, including a street-corner apostolate, just talking about God to little groups of men or single individuals; and he earned the reputation of being always accessible as a father confessor. What a striking example!

I was once present at a large diocesan synod, and after it was over a brother-priest asked me: "What expression of face predominates among our priests?" I did not venture a reply. "Half of them," he said, answering his own question, "have the look of authority that we notice in railroad conductors; the other half have the expression of anxious parents." And I prayed: "O my God! write on my heart and imprint on my face and diffuse through my manners 'the charity of God and the patience of Christ'" (II Thess. 3:5). St. John says of the blessed in heaven that when they look upon God face to face His name shall be written in their foreheads (Apoc. 7:3), that name whose sweetness is as "oil poured out" (Cant. 1:2).

A man whose food and drink is God's Eucharistic Banquet of Love, should grow very sensitive to temptations to unkindness. St. Paul said, "I also please all men in all things; not seeking that which is profitable to myself, but to many that they may be saved" (I Cor. 1:33). Saving many—how noble an ambition! How lofty a life purpose! A sinner bows his knee as if to Christ in the person of an affectionate and disinterested priest, who, to please him and attract him, has no

leisure of his own, no money of his own, no relatives of his own, but in all things seeketh what is profitable in time and eternity, what is happy in earth and Heaven, for the units and the multitudes among whom his pastorate is cast.

The pastoral spirit is forcibly inculcated by the miracle of the multiplication of the loaves and fishes: "And Jesus called together His disciples and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint by the way" (Matt. 15: 32-39). Blessed is that parish whose priest has assimilated the compassion of Jesus for the multitude. *The loaves and fishes*—how different the meaning of that phrase to differently minded priests! Why do we waste our ambition on any striving other than to multiply the bread of life to the masses? We admire the power of Jesus in this miracle—let us adore its motive: "*misereor super turbas.*" Even the material interests of religion bank their treasures in a priest's pitiful heart. No twins ever were more alike than these two traits in a priest, namely, skill in raising money and power to "heal the contrite of heart" (Luke 4: 18). St. Vincent de Paul was distinguished above all the men of his age for two things—saving men's souls and collecting money for charity and religion. When, as a little boy of twelve, he started from home to begin his preparatory studies, his peasant father said: "Vincent will make a good priest because he has a tender heart."

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CLERICAL AND CATHOLIC TYPES IN CARLETON.

WILLIAM CARLETON, the youngest of fourteen children, was born on 20 February, 1794, at Prillisk, in the parish of Clogher, County Tyrone, Ireland. He died on 30 January, 1869. His span of life thus included four Irish rebellions—those of 1798, 1803, 1848, and 1867; the agitations for Catholic Emancipation and Repeal of the Union; the Tithe War of the 'thirties; and the great famine of 1846-1848. He did not quite live to see the disestablishment of that Church which, although he embraced it, he lashes so frequently and so

unsparingly for its abuses and corruptions. He grew up to manhood when Orange ascendency was at its height, and in his native county of Tyrone he had ample opportunities of observing its ramifications and its workings. Not without excellent reason did he regard the system as a curse to the country. With deft and able pen he has shown how, while professing to be vastly concerned for the preservation and extension of the Protestant religion, Orangeism was, in many of its manifestations, really divorced from all true religious sentiment, and was used as an instrument of terrorism against Catholics, and as a means of promoting jobs of all sorts for its own adherents. Anything more vividly illustrating this twofold object than the account of the shameless and hardened corruption of the proceedings in the Grand Jury room, as depicted in *Valentine McClutchy*, it would be impossible to find. The Grand Jury room was, in fact, little less than an Orange lodge, and, as Carleton elsewhere puts it, there was no law *against* an Orangeman and no law *for* a papist.

That such descriptions emanated from the pen of a man who was himself an apostate from the Catholic Church, who from early manhood lived as a Protestant, who married a Protestant wife, who brought up his numerous children as Protestants, and who, when he found his end approaching, chose, deliberately, to die in the profession of the Protestant faith, may perhaps be considered strange; but they are really a proof, in the first place, of the force and effect of early impressions, and, in the second place, of the enlightened vision of one who was always a keen observer of the conditions of his native country, and who, witnessing in his own day the nefarious operations of secret societies, and the manner in which they were frequently employed for the gratification of personal and private spite, exposed their machinations, and condemned just as unequivocally the outrageous proceedings of the Protestant Orangemen as he did those of the Catholic Ribbonmen, Whiteboys, and Threshers.

What *is* strange is that a man, bred and reared like Carleton, and holding the views which he has set forth in his works, especially in some of his later ones, should have lived and died a Protestant. His peasant parents were pious Catholics. His father, in particular, seems to have been essentially spiritual-

minded. His life was stainless and inoffensive; his rosary beads were scarcely ever out of his hands; he prayed fervently not only at Mass on Sunday but all the way to it and all the way from it; he prayed going to and returning from fair and market; and it was his invariable practice to retire to an inner room every evening after supper and spend two hours in prayer, all the while kneeling on a round wooden rod as a mortification to the flesh. Carleton himself, when a child, was taught to say his prayers, and was made to say them every night. He was also made to attend Mass on Sundays; but in his "Autobiography", in which he goes into much minute detail concerning his earlier years, he makes no mention of learning his Catechism, of making his first confession or first Communion, or of receiving the Sacrament of Confirmation. In fact, he tells us, in *The Lough Derg Pilgrim*, that he was completely ignorant of religion; and it is quite evident that, whatever his practice was, he was very badly grounded in doctrine, for the principal reason which he gives for leaving the Catholic Church is, as we shall presently see, based on an entirely erroneous assumption.

The family had some relatives among the Catholic clergy, and it appears that Carleton's father, like so many other humble Irish Catholic parents, had an ambition to see one of his boys become a priest. The first of them selected for this honor was his son John, but, as John displayed an unconquerable aversion to the classics, William was in turn, as he phrases it, "pitched upon for the priesthood", when he was at the mature age of nine! His efforts to secure a knowledge of Latin, under the conditions as to education which during his youth prevailed in the north of Ireland, are described by himself sometimes humorously, sometimes pathetically, but always with great vividness. In time, he overcame all difficulties, and managed to acquire a little Greek and a good deal of Latin. He is fond of quoting Latin in his novels and sketches, and he generally does so appositely and accurately. Having mastered the mysteries of the Latin tongue, he dressed in black, and was universally regarded throughout the countryside as a "young priest", that is, an aspirant for the priesthood, and he was looked up to and respected as such.

His thoughts, however, were on far different things. He became renowned as an athlete, was a constant attendant at wakes, with their various boisterous jollifications, and developed into a dancer of local fame. To add to the complications, one Easter Sunday, when he was fifteen years old, as he knelt at Mass at one of those Three Altars which he has so graphically described, he fell in love with a rustic beauty, Anne Duffy, daughter of George Duffy, the miller of Augher Mill. His worship of this goddess increased with his age, to the manifest detriment of his devotions; for, as he specifically tells us, for upward of four years his eyes were never off her when the congregation had assembled, and for the whole of that period he never once, while at Mass, offered up a single prayer to heaven. Yet, extraordinary to relate, although the language of Anne's eyes could not be misunderstood, these two young people never addressed a word to each other during all that time of sly and amorous glances. In due course, Anne married a man from Ballyscally; but she never went quite out of Carleton's life, and in the earlier period of his Dublin career the memory of her was a strong stimulus to his pursuit of fame, for he wanted her to know of the distinction and the honorable position in literature which it was his ambition to attain.

Still with the idea of the priesthood in his mind, Carleton left home for Munster as a "poor scholar", when he was about eighteen years of age, intending to prosecute his studies there and to come back "with the robes on him"; but his heart was not wholly in the project, nor was his courage very high, for he had got only as far as Granard on his journey when a peculiarly realistic dream decided him to retrace his steps. He returned accordingly to his mother's house—for his father had been for some time dead—and was received with open arms and every manifestation of affection.

His next exploit was to undertake a pilgrimage to St. Patrick's Purgatory at Lough Derg, in the County Donegal. This celebrated place of devotion, which has inspired a quite remarkable revival of interest within the last few years, and within the last few months has been the subject of very practical litigation, forms the groundwork of Calderon's Spanish drama, *El Purgatorio de San Patricio*, and was known all over Europe in medieval times. It was well fitted to strike the imag-

ination of a young man like Carleton, who had frequently heard his pious father speak of it and of its miraculous traditions. It was not, however, from any deep religious feeling that he decided to undertake the pilgrimage. He looked upon it as a kind of adventure, a break in the monotony of country life, and he was stimulated to it by a strong poetical sense of novelty. From a pilgrimage entered into with such dispositions much good fruit could not be expected. As a matter of fact, the experience, which he has detailed for us in *The Lough Derg Pilgrim* — a sketch which he modestly characterizes as "probably one of the most extraordinary productions that ever appeared in any literature"—proved disastrous. In his own words:

> It was that pilgrimage and the reflections occasioned by it, added to a riper knowledge and a maturer judgment, that detached me from the Roman Catholic Church, many of whose doctrines, when I became a thinking man, I could not force my judgment to believe.

The only so-called Catholic doctrine which he anywhere in his works specifies as repugnant is that of exclusive salvation; but, as everyone now knows, or ought to know, exclusive salvation, as Carleton understood the term, is not a Catholic doctrine at all. Undoubtedly, however, there was on this point among the Catholic Irish peasantry in the time of Carleton's youth, and for many years afterward, a singular misconception, amounting to a widespread belief that all non-Catholics, especially perhaps all Protestants, were doomed to eternal damnation. Of the tenacity of this belief I had numberless illustrations in my own boyhood, even in a part of Ireland which was then fairly enlightened. A very striking instance of it is found at the beginning of *The Poor Scholar*. In the conversation between Jemmy McEvoy and his father, Yellow Sam, Jack Taylor, and other "black mouths" and heretics are incontinently relegated to the bottomless pit, which St. Peter is to keep locked and double-bolted on them; but then a feeling of pity for Jack Stuart creeps in, for he is kind, neighborly, and friendly; and yet, so certain is Dominick McEvoy of Jack's ultimate destination, just because he is a Protestant, that the best prayer he can find it in his conscience to offer up for him is that he may "get a cool corner in hell". I fear that the confusion was

caused by an unfortunately-worded answer in the Catechism formerly in vogue, and by the incapacity of hedge-schoolmasters, and later of the teachers of national schools and of the local young men and women appointed to give instruction to the children in the church on Sundays, to interpret that answer and expound the correct doctrine. That Carleton did not escape the general belief and its errors is obvious. He was, of course, not justified in allowing himself to be adversely influenced, in a matter so momentous, by some few of the accidental incidents of the pilgrimage, especially as all the essentials of it were, even on his own showing, highly edifying and by no means of a character to sap the integrity of a properly based faith. He erred still more grievously in not seeking full and correct instruction from those qualified to give it regarding his stumbling-block of exclusive salvation. He must, therefore, be adjudged to have changed his religion on slight and trivial grounds in the one case, and in the other from an ignorant assumption, the truth or falsity of which he did not take the necessary means thoroughly to investigate.

Having said so much, I think it only right, however, that I should add that Carleton himself claims that, not only did he leave the Church on conscientious grounds, but also that his change of faith did not in his case mean a change of heart. On this point his statement is emphatic:

> Still, although I conscientiously left the church, neither my heart nor my affections were ever estranged from the Catholic people, or even from their priesthood. One of the warmest friends and most enthusiastic admirers I ever had was the late Dr. McNally, the Catholic bishop of my native diocese of Clogher. So is the present Catholic bishop of Kerry, a man for whom I entertain the most sincere and affectionate esteem. Dr. Murray, professor of divinity in Maynooth College—probably the first theologian of his day and in his church, and author of the far-famed standard work *De Ecclesia Christi*—I have the honor also to number among my Catholic friends and admirers. With these I could mention many others, all of whom, like those already named, know that I was educated for the Catholic priesthood.

Having, like Goldsmith, loitered at home and in the houses of relatives and friends for some time without engaging in any settled occupation or doing anything to earn his own livelihood,

Carleton, stung by the taunts of his brother and of his brother-in-law, at last decided to leave his native place and go seek his fortune. He set out on foot without one penny in his pocket, and, to adopt his own expressive phraseology, he was truly "on the world". He had many adventures, many dramatic experiences, some of them humorous, others heart-breaking, and unconsciously he stored them all up in his retentive memory for future use in those great works by which he was to enrich Anglo-Irish literature. He managed to keep body and soul together by hook or by crook, now acting as tutor in a farmer's family, again becoming in sober reality a hedge-schoolmaster, once or twice using the Ribbonman's signs and grip as a means of raising the wind, and reduced occasionally to the necessity of pledging his solitary shirt that he might have bed and board. In this happy-go-lucky way he roamed through the counties of Tyrone, Monaghan, Louth, Meath, Kildare, and Dublin, visiting among other places the colleges of Clongowes Wood and Maynooth.

Finally, he found himself in the city of Dublin, the Mecca of his wanderings, and there for long enough he had to face a strenuous struggle with the most sordid and the direst poverty. At length he obtained a fairly good position as a tutor, and next reached what appeared to be a final haven of rest when he landed in a clerkship in the Sunday School Society, to which was attached the then by no means despicable salary of sixty pounds a year. Upon the strength of this engagement he ventured to marry; but alas! before his first child was born he was ousted from his clerkship, and was once more stranded. Temporary relief was afforded by a period of schoolmastering, first at Mullingar and afterward at Carlow; but the conditions in each case were, or grew, distasteful, and to Dublin he once more gravitated.

At this time the United Kingdom was in a ferment over the agitation for Catholic Emancipation, and in Ireland, in particular, where the echoes of the Clare election were still reverberating through the land, the frenzy was at its highest. In Dublin a group of aggressive and fiercely militant clergymen, known as the "Evangelicals", had not only thrown the ægis of their special protection over the Established Church, but also made it their principal object to extend its influence, to spread

the "new reformation" spirit, and to rescue Ireland from the thraldom of Popery. Into connexion with this school of turbulent theologians Carleton was almost inevitably drawn. Their leader was the Rev. Cæsar Otway, who a few years earlier had, in collaboration with the Rev. Dr. Singer, established a monthly magazine, *The Christian Examiner*, as an organ for the expression of their views and tenets. Here was a field in which the most could be made of the undoubted talents, the renegade bitterness, the apostate zeal, and the impecunious condition of the quondam Catholic. Accordingly, Carleton was invited to write for the *Examiner*, and he made his literary début in its pages in most approved evangelical style, for his first contribution, which appeared in April and May, 1828, was *The Lough Derg Pilgrim*, or, as it was then entitled, *A Pilgrimage to Patrick's Purgatory*. Then came *The Broken Oath* in June and July, and *Father Butler*, which began in August and ended in December. All three are disfigured by religious bigotry; and when a separate volume, containing the first and third, appeared in 1829, it highly incensed the Catholic reading public, most of whom had not previously seen those effusions. In a later recension of *The Lough Derg Pilgrim* Carleton informed his readers that he had expunged some offensive passages; but, even as it now stands, it contains expressions and descriptions that are decidedly unedifying, and cannot fail to raise the gorge of every Catholic who peruses it. For example, see how cavalierly he treats two of the most solemn sacraments:

> On the following day [he says] I confessed; and never was an unfortunate soul so grievously afflicted with a bad memory as I was on that occasion—the whole thing altogether, but particularly the prison scene, had knocked me up. I could not therefore remember a tithe of my sins; and the priest, poor man, had really so much to do, and was in such a hurry, that he had me clean absolved before I had got half through the preface, or knew what I was about. I then went with a fresh batch to receive the Sacrament, which I did from the hands of the good-humored gentleman who enjoyed so richly the praying talents of the hare-lipped devotee in the prison.

In *The Station*, there is another attack on confession, which, we are told, from its inquisitorial character, and through its revelations, places the penitent completely at the mercy of the priest.

Carleton continued to write for the *Examiner* during 1829, 1830, and 1831. His connexion with it then ceased, for his last contribution, *Denis O'Shaughnessy going to Maynooth*, showed some slight tendency to drop that assertive Protestantism, and that ridicule of persons, practices, and observances held dear and sacred by the majority of his fellow-countrymen, which had characterized his former stories and sketches; and while the bribableness of Father Finnerty was a *bonne bouche* for Otway and his subscribers, there can be no doubt that the earnest piety and genuine Catholicity of the elder O'Shaughnessy and his altogether admirable wife, as well as the unbending integrity of the Catholic bishop, must have been difficult for them to stomach. It was a further sore disappointment to them that the candidate for orders did not develop into the pedantic prig and hypocritical scoundrel that his first appearance warranted them in expecting.

In the meantime Carleton had brought out, in 1830, the first series of his *Traits and Stories of the Irish Peasantry;* and he followed this up, in 1833, with the second series. In both collections there is much ridicule of Catholic priests; but it is noticeable that there is less in the second than in the first, and often it is leavened with so much humor as partly to deaden the sting. At this stage of his development, Carleton delights to picture the priest as a gross eater and a heavy drinker, and, in consequence, a regular sycophant to those of his parishioners who can give him a good dinner, with its then usual concomitants of plenty of wine and poteen punch. Father Corrigan and Friar Rooney are notable illustrations in *Shane Fadh's Wedding*, Father McGuirk in *The Station*, and Father Mulcahy in *The Geography of an Irish Oath*. The following passage from the last-mentioned work, with its pungent sarcasm relieved to some extent by its humorous setting, may be taken as typical, and is therefore worth transcribing:

> From the moment they [that is, Peter and Ellish Connell] were able to furnish solid proofs of their ability to give a comfortable dinner occasionally, the priest of the parish began to notice them; and this new intimacy, warmed by the honor conferred on one side, and by the good dinners on the other, ripened into a strong friendship. For many a long year, neither Peter nor Ellish, God forgive them, ever troubled themselves about going to their duty. They

soon became, however, persons of too much importance to be damned without an effort made for their salvation. The worthy gentleman accordingly addressed them on the subject, and as the matter was one of perfect indifference to both, they had not the slightest hesitation to go to confession—in compliment to the priest. We do not blame the priest for this; God forbid that we should quarrel with a man for loving a good dinner! If we ourselves were a priest, it is very probable—nay, from the zest with which we approach a good dinner, it is quite certain — that we would have cultivated honest Peter's acquaintance and drawn him out to the practice of that most social of virtues—hospitality. The salvation of such a man's soul was worth looking after; and, indeed, we find a much warmer interest felt, in all churches, for those who are able to *give* good dinners, than for those poor miserable sinners who can scarcely *get* even a bad one.

Yet, side by side with such passages, we have others that show us priests of the finest type. For example, in *The Party Fight and Funeral*, Father Molloy is represented as hospitable, firmly attached to his own religion, but no bigot—an excellent, liberal, and kindhearted man. In *The Poor Scholar*, Father Kavanagh, though but a "hedge-priest", is truly benevolent, not over-burdened with learning, it is true, but brimful of kindness and hospitality mixed up with drollery and simple cunning, and endowed with a natural eloquence that brings results. Father O'Brien, the curate of that parish in "the South" to which Jemmy McEvoy repaired in order to acquire a classical education, is a tall, well-made, ruddy-faced young man, gifted with a clear head and a generous heart, and a genuine friend to the people, even though he does not believe in the priest in politics. The Catholic bishop is described as an excellent man, possessing much discrimination and benevolence. He goes among the people during the heavy visitation of famine and disease, administering advice and assistance, and exceeding his means in relieving the wants of the poor. The Poor Scholar himself, Jemmy McEvoy, is one of the finest of Carleton's creations. His character is drawn with special sympathy and zest. He is handsome in appearance, and possesses a mind far above the common order. He is the soul of candor and truth. In all his trials—and they are many and grievous—he never fails to rely on God. Eventually he becomes a priest, and is an honor to his profession. He dies young, but not before he has

given a shining example of many virtues. In *Squire Warnock*, again, how truly does Carleton catch, and, it would even seem, share, the peasant's triumphant belief, when Father Lavrock has to be summoned to "lay" the obstreperous ghost, after the parson, the Presbyterian minister, and the Methodist preacher have, each in turn, failed to accomplish that difficult spiritual task!

When he gets down to the laity, Carleton is in his element and fully at home. No one ever understood or revealed the Irish peasant of one hundred years ago as he did. The faction fight; the party fight; the courtship; the wedding; the birth and christening; the wake and funeral; the hedge-school; the superstition; the secret society; the workings of landlordism; the practices of the unjust and rapacious agent; the eviction; the revenge; the habits, customs, peculiar expressions and modes of thought of the people—they all stand out before us, clearly, vividly, unmistakably. There is one characteristic of the Catholic Irish peasantry to which he does ample justice, and that is their piety. He writes of it with unction and as to the manner born; he enters into it in a way that would have been impossible if he had not been reared by pious Catholic parents and lived in early life among genuinely Catholic surroundings. In *Tubber Derg*, for instance, Owen McCarthy and his wife are splendid types of Catholics, charitable and humble in prosperity, resigned to the mysterious ways of Providence in poverty and adversity, accepting all things as coming from the hand of God. In *The Poor Scholar* we have a noteworthy example of what a practical Catholic ought to be, in the person of Lanigan, the prosperous farmer; and surely no deathbed scene was ever more touchingly described than that of this kind-hearted, charitable, and God-fearing man. The yearning desire for the ministrations of the Church, the blank despair of the members of the family on learning that a priest cannot be found, and the calm confidence in the mercy of Christ displayed by the dying man himself, are so presented that the reader finds himself gradually moved to tears. Then comes the ending of the awful tension and a feeling of wonderful relief, when the newly-ordained Poor Scholar makes his appearance in the nick of time, and pays his debt of gratitude to Lanigan by discharging the duties of his sacred office, and enabling the

happy soul to go forth to judgment, comforted, consoled, and strengthened by the rites of the Church. It is a deathbed scene that, alike in dramatic intensity and in depth of religious feeling, deservedly takes the very highest rank.

For several years Carleton contented himself with short stories and sketches, until his friends professed to believe that a long novel with a suitable plot was beyond his range. To prove that this was a complete misconception, he wrote *Jane Sinclair, or the Fawn of Springvale*, which appeared serially in the *Dublin University Magazine* during 1836; but because this story, which is remarkable for its pathos, deals with middle-class life, of which Carleton really knew but little, it is not entirely convincing; and it was not until he produced *Fardorougha the Miser, or the Convicts of Lisnamona*, in 1837-1838, that it became evident that a new star of the first magnitude had risen above the literary horizon. This powerful and pathetic novel excels in the portraiture of the vice of avarice: Fardorougha has been compared, and not unfavorably, with Balzac's Père Grandet in *Eugénie Grandet* and with Molière's Harpagon in *L'Avare*. In addition, this story presents to us the most wonderful examples of Christian patience and resignation and of Catholic piety and forgiveness of enemies, in the persons of Honor O'Donovan, her son Connor, and Connor's fiancée, Una Bourke. Carleton admittedly shines in depicting pure, noble-minded women; but even he has never outrivaled his conception of Honor O'Donovan. Her lamentations, as has been well said by "Speranza", are like those of a Hebrew mother; her prayers to God and His saints are incessant; and her advice to Connor, on the eve of his departure from Ireland under sentence of transportation for a crime of which she knows him to be innocent, might have emanated from a Doctor of the Church—only, in the latter case, it probably would not have been so humanly touching.

The founding of the *Nation* newspaper by Duffy, Davis, and Dillon in 1842 marks a real epoch in the literary as well as in the political history of Ireland. To estimate its effects, which were great, numerous, and lasting, would be far beyond the scope of this paper; but one of its most notable immediate results was to open Carleton's eyes to the desirability of writing for the people and in the national interest, if he hoped to gain

that success which the securing of a multitude of readers confers. He accordingly let it be known that he was engaged on a novel meant to illustrate the evils of absentee landlordism, the tyrannous exactions of rapacious land-agents, the intolerance, bigotry, and violence of the Orangemen, and the shameless workings of the Grand Jury system. The *Nation* announced. with great satisfaction, the " conversion " of the eminent writer to saner views regarding Catholicity and Nationality, and predicted that the forthcoming work would excel all his previous efforts, and would establish its author forever in the hearts of the great mass of the Irish people as an exponent of true national principles.

When *Valentine McClutchy, the Irish Agent, or Chronicles of the Castle Cumber Property* made its appearance, in January, 1845, in three volumes, with plates by " Phiz ", it seemed fully to verify those sanguine anticipations. It was received with shouts of applause by the nationalists and Catholics, and, as the *Nation* phrased it, " with a groan by the few whom it has smitten till the blood seems to spurt at his lash". In the preface, Carleton endeavors, but not very convincingly, to prove that the story is really not the right-about-face which it seemed to be. At the same time he cries *peccavi* for the past. He says that he has overcome many absurd prejudices with which he had been imbued, and admits that he had in earlier works published passages which were not calculated to do any earthly good, but, on the contrary, to give unnecessary offence to a great number of his fellow-countrymen. In the book itself, which, though loosely constructed, is still really powerful, he lets himself go, almost without restraint, in attacking Orangemen, Grand Juries, the Charter Schools, absentee landlords and their conscienceless agents, the methods by which the Union was carried, the manifold corruptions of Irish Protestantism, and, wonderful to relate, the practices and pursuits of the Evangelical party. On the other hand, he goes out of his way to extol Catholics and their piety. No one has ever drawn a more sympathetic picture of a saintly and devoted priest than Carleton here presents to us in the person of Father Roche. This excellent pastor is to be found on all occasions attending strictly to the duties of his sacred calling: comforting the poor and afflicted, consoling the last moments of the dying sinner, allay-

ing passions, and preventing crime. One deathbed scene, in which Father Roche figures and takes a characteristic part, is a *tour de force* of description. The only thing in English literature comparable with the account of the fight in the mountain hut over the dead body of Hugh O'Regan, who has expired just in time to escape arrest by McClutchy's "bloodhounds", is the description by Scott, in the third canto of *The Lord of the Isles*, of Bruce and Ronald's hand-to-hand combat with the retainers of Lorn in the dreary cabin in the isle of Skye. Of the two, Carleton's is by far the more tragic in conception and the more forcibly visualized.

In the first of his *Tales for the People*, namely, "Art Maguire, or the Broken Pledge", published also in 1845, a great tribute is paid to Father Mathew, the apostle of Temperance, to whom the book was dedicated. This story, which is throughout Catholic in tone and sympathy, gives one of the most striking pictures ever drawn of the hold which the drink demon may acquire on a man. It shows us also another of Carleton's typical Irish heroines, Margaret Maguire. Her patience under trial and adversity, her genuine and unaffected piety, her submission to the will of God, win our hearts and gain for her a strong hold on our affections. The earnest desire of the author is to help the temperance movement, without, as he puts it in the preface, injuring "the doctrinal convictions of the Catholic people". The second of the series, "Rody the Rover, or The Ribbonman", has also its moral, namely, to warn the people against Ribbonism and secret societies in general. In *Valentine McClutchy* Carleton had commenced an attack on what he subsequently termed the odious and unconstitutional spy system of Dublin Castle, and in "Rody the Rover" he renewed and continued it in vigorous fashion; so that a great outcry was raised in the government organs against the author, whom they described as a disturber of the peace and a fomenter of discontent and disloyalty. Of course, those papers "had it in" for Carleton for *Valentine McClutchy*, and were glad of a chance to vent their spleen on the Evangelical turned Nationalist. Carleton retorted by declaring that his exposures and warnings in "Rody the Rover" had broken up six hundred Ribbon lodges.

On the death of Davis in September, 1845, a gap was left in James Duffy's "Library of Ireland" monthly series, a volume by Davis on Wolfe Tone having been announced for publication on 1 November. Carleton was appealed to to fill the breach, and in less than nine days he wrote and handed in *Parra Sastha, or The History of Paddy Go-Easy and his Wife, Nancy.* The object of this work is to expose and correct indolence, carelessness, and neglect in the ordinary affairs of life, by contrasting the results of those undesirable qualities with the benefits to be derived from industry, neatness, and orderly methods. It is really a highly educational book; but it stirred up angry resentment because of the mistaken notion that the "horrid examples" were to be taken as typical of the whole Irish race.

The Black Prophet, a Tale of Irish Famine was published in 1846-1847. It deals with the famine of 1817, not that of 1846-1847, but it is so realistic in its details of the misery endured by the peasantry that many of its readers thought that the author was picturing the scenes as they existed at the moment. The patience, the resignation, the piety, and the innate virtue of the Irish people are here wonderfully recorded. In Mave Sullivan he has added to his gallery of Irish heroines another whose beauty of person is only surpassed by her admirable disposition, her maidenly modesty, and her devotion to duty. The book was largely read in England, and helped to give the people of that country a better understanding of the Irish character. In his later years, Carleton considered *The Black Prophet* his best work; but in point of interest and character sketching it is at least equaled by *The Emigrants of Ahadarra*, published in "The Parlor Library" series by Simms and McIntyre of Belfast in 1847. *The Emigrants* is extremely pathetic, and, in addition, is free to a large extent from the coarseness and polemical rancor which disfigure so many of his works. It does ample justice to the Catholic religion and to the faith and devotion of the Irish people. Its calmly reasoned analysis of the relations between landlord and tenant and of the causes of emigration is admirably set forth. The author, indeed, has one or two characteristic flings at his pet bugbear, the priest in politics, but he is careful to disassociate those priests whom he calls "low and bigoted firebrands who are alike remarkable for vulgarity and

ignorance" from the general body of the Catholic clergy; and the pictures he presents of Father McGowan and the bishop are in every way to be commended.

Carleton's next work, *The Tithe-Proctor* (1849), is the one which his national and Catholic fellow-countrymen find it hardest to forgive. He knew that he was tackling a thorny and difficult subject, for he says in the preface that the period he chose was calculated to bring into light and action the worst feelings and the darkest criminals of his country, and that he was certain to incur animosity in *some* quarters. He might truly have said in *all* quarters: for, while he holds up to reprobation the extreme lengths of violence to which, in an attempt to abolish what they felt and knew to be a most iniquitous tax, the people went in the Anti-Tithe War, and while he denounces in every mood and tense the Whiteboy organization and other secret societies, he does not allow the established Irish Protestant Church to escape scot free. He speaks freely of her "carnal and debasing wealth"; he has no hesitation in laying bare what he characterizes as her "shocking and monstrous corruptions"; in his concept, she is "a cold, corrupt, and negligent church", "a mere secular establishment", "a system of corrupt rewards for political prostitution". His sentiments on national politics are revealed in his denunciation of the agitation for repeal of the Union and of the principles and practices of Conciliation Hall. He makes an exception of the Young Irelanders, but he does so only to damn them with faint praise. As a matter of fact, in writing this book, Carleton tried to sit on two stools at the same time, with the inevitable result. The principal odium, however, is laid on the Catholics and Nationalists. It is not to be expected that the great mass of the Irish people would take warmly to their hearts the man who could deliberately write, as Carleton does in his preface, the following passage:

> The Irishman of the present day—the creature of agitation—is neither honest, nor candid, nor manly, nor generous, but a poor, skulking dupe, at once slavish and insolent, offensive and cowardly—who carries, as a necessary consequence, the principles of political dishonesty into the practices of private life, and is consequently disingenuous and fraudulent.

The Squanders of Castle Squander (1852) is another book which Carleton's admirers could well wish he had never written, and which few Irishmen can read without resentment, because a great part of it is taken up with rancorous and bitter political and religious controversy and is full of vituperation and invective. But he is seen in one of his better moods in *The Black Baronet, or Chronicles of Ballytrain,* which, first produced in London, in 1852, as *Red Hall, or The Baronet's Daughter,* was republished in Dublin by James Duffy in 1857, in a somewhat altered form, under its present title. It depicts love, ambition, and revenge, and its moral is to show the pernicious effects of infidelity and scepticism. It is a story of great interest, with an intricate plot, which is so admirably handled that it cannot be guessed at until the very close, and there is a mystery maintained almost to the last line. One of the great characters in the book is Father MacMahon, the parish priest of Ballytrain, who is surely the prototype, if not the actual begetter, of some of those clerical oddities who have contributed so much to the gaiety of nations in the pages of the late Canon Sheehan. It is difficult to imagine a more humorous situation than that in which the presence of the genial pastor in the stage-coach saves the passengers from being robbed, because the would-be depredators are convinced that in him they are confronted by no less formidable a personage than Finnerty, the notorious highwayman, himself. The laughable eccentricities displayed by Father MacMahon, such as his diatribes against the enormous appetite of his servant-man, Mat Ruly, his pride in the accomplishments of his pony, Freeney the Robber, and his idiosyncrasies on the question of shaving, are merely the foil to his real goodness of heart, which shines conspicuous whenever he appears. The perfectly sound theological and common-sense defence of the Sacrament of Penance which is put into his mouth, proves how far Carleton had advanced since the days of *The Lough Derg Pilgrim;* and the determined stand he makes for the preservation of the inviolability of the secrecy of the confessional shows author and character alike in a decidedly favorable light.

The popularity which Carleton won with *Valentine McClutchy*, and lost with *The Tithe-Proctor*, he regained in full measuse with *Willy Reilly and his dear Colleen Bawn* (1855).

This story, based on an old tradition which was crystallized in a rude ballad of immense vogue, is lacking in artistic completeness, probably because it was very hastily written, but was yet just the thing to stir the imagination and appeal to the hearts of the majority of the Irish people. The scene is laid in the days of the Penal Laws, and the obvious sympathy shown with the oppressed Catholics, the fortitude displayed by the bishop in the presence of Captain Smellpriest and his armed gang, and the brave and loyal stand made by the young Catholic gentleman, the hero of the novel, for his religious tenets, the persecution which on that account he endured, his triumph over his enemies, and his marriage in the end to the great Protestant heiress, the beautiful and far-famed "Lily of the Plains of Boyle", were enough to endear the author to his forgiving and warm-hearted countrymen. We need not therefore be surprised to learn that when he entered a Dublin theatre shortly after the publication of the book, the whole audience greeted him with loud applause and with repeated cries of "Willy Reilly! Willy Reilly!" In dramatized form the story became popular on the stage. The novel itself has gone through numerous editions, and is to-day the best known and most widely read of all its author's productions. It is invaluable to the historian for the sidelights which it lets in on the practical working of the Penal Laws shortly before and shortly after 1745.

Carleton continued to write, almost to the end; but *The Evil Eye, or The Black Spectre* (1860); *The Double Prophecy, or Trials of the Heart* (1861); *Redmond Count O'Hanlon, The Irish Rapparee* (1862); and other stories, represent him in his decline, and for present purposes they may with safety be passed over.

Among the many friends whom Carleton made in Dublin was the Rev. Richard Carbery, S.J. In the grounds of the Jesuit novitiate at Milltown Park they had many walks and talks, and Father Carbery, grieved at the novelist's abandonment of the faith of his fathers, was naturally anxious to bring him back to the true fold. Nothing, however, resulted; and from his deathbed Carleton, writing to his friend to thank him for his interest in his eternal welfare, expressed his determination to die in the profession of the Protestant faith, and the hope that they would meet "in the presence of Him who created

us, and who is the Father of us all". He was attended in his last illness by the Rev. William Pakenham Walsh, rector of the parish of Sandford and afterward Protestant bishop of Ossory, and by the Rev. Ambrose Leet, assistant in the same parish. His remains were laid in Mount Jerome cemetery, with the simple but solemn ritual of the Established Church of Ireland, and it was the future bishop who pronounced the oration over the great novelist's grave.

In some of his works, Carleton sinned grievously against his Catholic fellow-countrymen and their priests; in others, he has made ample amends. On which side the balance lies can only be judged by a careful and critical perusal of all he has written, and that is by no means a light or easy task, as I can with certainty testify. For my part, I am inclined to render a favorable judgment. There is another test, and that is the estimation in which Carleton is held by Irishmen in general. Here again the verdict is for him. There is a final touchstone, which may perhaps be appropriately applied. The journals of the ascendency party in Ireland never forgave Carleton for *Valentine McClutchy*, and accordingly were always glad of an opportunity to empty upon him the vials of their wrath, and their attacks were neither few nor lacking in virulence. On the other hand, the Catholic and national papers, like the *Nation* and the *Freeman's Journal*, gave him just and discriminating praise. While his grave was still open, or had barely closed upon him, envy and hostility were hushed, and all the Irish papers were eulogistic. There was, however, one discordant note, and that came from the London *Daily Telegraph*, in those days the organ par excellence of ultra-Conservatism and of anti-Irish ideas. In a long article it attacked Carleton the writer, Carleton the man, and the Irish character at large. It denied that his stories were works of art. It belittled, in particular, the purity of the Irish heroines that crowd his pages, and spoke of their virtue in terms of the merest utilitarianism. "Chastity in a housemaid," said the enlightened scribe, "scarcely compensates for breakages and dirt." It may be taken as axiomatic that, when the *Daily Telegraph* was on one side of a question, Irish Catholics must, almost of necessity, be on the other.

The *Nation*, answering those charges, declared of Carleton that

He has sent the light and purity of Irish life into the homesteads of his race all over the earth, and made the typical Irish maiden the model by which to mould Irish purity and goodness in the forests and prairies of the West and on the vast plains that stretch beneath the light of the Southern Cross.

Another critic, of our own day, in styling Carleton "one of the Titans of literature", pays tribute both to his pathos and humor, and asserts that he has given us the true key to the heart of Ireland. In this he but echoes the sentiment of "Speranza", with which, penned as it was a few days after Carleton's death and while the feeling caused by that event was still acute, this paper may appropriately close:

He,
Sprung from amongst the people, bathed his soul
In their strong passions, stormy as the sea,
And wild as skies before the thunder-roll;
Yet was he gentle; with divinest art
And tears that shook his nature over-much,
He struck the keynote of a people's heart,
And all the nation answered to his touch.

P. J. LENNOX.

Catholic University of America.

JOHN DUNS SCOTUS.

CANON 1366, paragraph 2, of the new Code of Canon Law reads: "The professors (of seminaries) shall by all means conduct the studies of rational philosophy and of theology and the instruction of the students in these branches after the method, doctrine, and principles of the Angelic Doctor, and they shall hold these sacred." In Canon 589, paragraph 1, the observance of Canon 1366 is especially inculcated on the religious.

Since the time of the Council of Trent, at which, as is related, the *Summa* of St. Thomas was placed on the altar side by side with the Bible, no greater honor has been conferred upon the Angel of the Schools than is contained in the short paragraph of Canon 1366. Frequently, from the time of his death unto our day, St. Thomas and his incomparable doctrine

have been the favorite object of great encomiums and high recommendations on the part of the Sovereign Pontiffs: but none of these appears to bestow so emphatic an endorsement and, consequently, so distinct an appreciation as is conveyed by the little paragraph of the new Code. What much enhances its significance is the universal sentiment among Catholics the world over, that the endorsement is as fully deserved as it is fully given.

Evidently, however, it would be a misconstruction of its sense and drift, were one to interpret Canon 1366 so as to insist that henceforth of all the Scholastics St. Thomas must be the only leader and the exclusive guide of Catholic professors and students in the field of philosophy and theology. As little as the Church would ever propose St. Augustine, for instance, as the only one among the Fathers to serve as the leader and guide of the Catholic schools of philosophy and theology, so little is she minded to confer upon St. Thomas a *monopoly* of leadership among all the great lights of the Scholastic age. Whilst he is never to be neglected and his principles, method and doctrine must not be swerved from, the honor due to him as the main leader will not be infringed upon when others besides him are followed as accessory leaders in the vast compass of Catholic doctrine. The Church is known to favor monopoly in no department of merely human activity. Monopoly means the end of honorable rivalry, soon followed by stagnation and the death of healthy enthusiasm, initiative, and energy. It is doubtful, perhaps, whether St. Thomas would be surrounded with so much glory to-day, had he not had such noble rivals, who for a time seemed to dispute the place of honor with him. Moreover, variety is the spice of life, even in philosophical and theological studies, within the sphere of that reasonable liberty which experience and history tell us they allow. In a well constituted army we find not only a chief leader, a generalissimo, but also a goodly number of subordinate leaders of army corps, divisions, regiments, etc These inferior generals contribute much to victory by their opinions, counsels, and plans, by which they support, supplement and at times even correct the strategy of the generalissimo. Or, to use another figure, in order to reach safely the harbor of Catholic truth in philosophy and theology, we can

be guided not only by the beacon light of the clear and majestic doctrine of Aquinas but also by the numerous buoys of other Scholastic teachers, which point out a particular passage or tell us to beware of certain shoals of error.

The greatest rival for Scholastic honors St. Thomas has had in the course of centuries is undoubtedly John Duns Scotus. For a long time the rivalry was, or at least appeared to be, very close. Both of these teachers lived in the golden age of Scholasticism. Both were unconsciously the founders of large and famous schools. Both had a countless array of enthusiastic and ardent followers who proclaimed their respective leader as the paragon in the realm of human knowledge and speculation. The schools of both flourished uninterruptedly, with more or less splendor, until the French Revolution, when Scholasticism in general passed through a period of almost universal neglect, to the great detriment of Catholic philosophy and theology. About the second half of the last century a healthy reaction set in, particularly in favor of the Thomistic school, which was powerfully supported by the three last Popes, one trying to surpass the other, as it were, in his championship of the greatest Scholastic and his teachings. The reawakening of the Thomistic school by and by gave a new impetus to the Scotistic school also, in consequence of which Scotus is gradually coming into his own again, thanks to a number of able and brilliant studies published by his followers in recent years. Even though it must be owned that he has issued but second best from the historic rivalry of centuries, Scotus loses none of his charm and attractiveness for the Catholic student, nor does the fact of his having a superior in his field of endeavor detract from his wonderful merits and his splendid contributions to Catholic truth. There is a strong tendency among men so to exalt the first in a given department as to belittle or ignore entirely the second in the same department, even though the difference between the two, all things considered, may not be large, and though the second possess advantages and excellences entirely his own. This tendency has been followed quite freely and, of course, disastrously for the fame of John Duns Scotus.

One of the most readable and informing studies on Scotus, his works, school, etc. has recently seen the light. It is from

the pen of P. Alexander Bertoni, O.F.M.[1] To this work the present writer wishes to express his indebtedness for most of the material of this essay, which, he hopes, will not prove uninteresting to the scholarly readers of the REVIEW, many of whom no doubt have a kindly feeling for the greatest philosophical and theological genius of the English-speaking race. And even those who for a known or an unknown reason have long conceived an antipathy toward the Subtle Doctor will be glad to get a view of the genial teacher from his own side, as every fair opponent is glad to be acquainted with what can be advanced in favor of his adversary or the object of his dislike. Whatever else may be denied Scotus, no one can gainsay that, humanly speaking, it was due more to him than to any other single teacher in the Church of God, that the prettiest gem was set in the crown of our Heavenly Queen by the declaration of the Immaculate Conception. If he had no other merit, this alone would suffice to assure him the perpetual respect and gratitude of Mary's clients. And since the United States are officially dedicated to the beautiful mystery of the Immaculate Conception, there is no reason why the doughty knight of Our Lady should not be gratefully remembered and lovingly cherished by the Catholics of our great republic. Space will not allow more than a cursory statement of the more salient facts regarding Scotus. Whoever wishes to go deeper into the subject or desires to know the sources of or the proofs for the facts presented, is kindly referred to Bertoni's book. The writer's aim in this sketch is not to provoke discussion but merely to impart information.

It seems that neither the place nor the exact date of the birth of Scotus will ever be definitely known. Ireland, England, and Scotland are contenders for the honor of having given Scotus to the world. If there is a preponderance of claim among them, it appears to be decidedly in favor of Ireland. The same preponderance favors England, it seems, when there is question of the Franciscan province to which Scotus later belonged. The doubt as to the date of his birth covers a period of about eight years (1266-1274). P. Bertoni

[1] *Le Bienheureux Jean Duns Scot;* Levanto (Genoa), Italy, Tipografia dell'-Immaculata, 1917. The author gives Scotus the title of Blessed on the ground of immemorial cult, declaring, at the same time, his entire submission to the decrees of the Holy See in the matter.

inclines to accept the year 1274, which is commonly given by the Scotistic tradition. It will be remembered that both St. Thomas and St. Bonaventure died in that year. As Scotus died in 1308, this opinion would close his age at 34, a very brief span of life, to be sure, for an immortal career as a teacher of philosophy and theology. Various ancient epitaphs lay stress on his great youth: "In teneris annis fuit, ergo memento Joannis!" "Consummatus in brevi." "Scotia plange . . . sic lue Doctorem juvenili flore recisum." To-day it seems strange that neither the place nor the time of the birth of a man who was so famous during his life and immediately after his death was recorded to posterity. Fortunately his is not a solitary case of such or similar obscurity in the Middle Ages and even unto a later period (Shakespeare). In those days people were so much concerned about what a man did, that they paid little or no attention to those points of his life in which he personally had no part and from which he consequently derived no particular credit: or if they paid any attention to these points, they obviously did not consider them of sufficient importance to transmit them in formal record to posterity. If, however, they had taken this precaution in every instance, they would have saved their successors much energy as well as paper and ink.

It is uncertain, too, whether Scotus donned the garb of St. Francis at an early age, or after he had already made a mark as a teacher. Again, the story of his having at first been a great dunce, who was suddenly enlightened in an apparition of the Blessed Mother, also lacks confirmation. It is hardly in harmony with another story which says that Scotus's vocation was immediately due to two friars who when on a begging tour met the intelligent-looking boy. One of them recited the Our Father to him in Latin. Without having known it before, the lad repeated it at once word for word with faultless precision. This prodigious feat of memory induced the friars to ask him to go with them in order to prepare himself for reception into the Order. It is quite safe to say, at any rate, that Scotus pursued his studies in the famous university of Oxford. Because of his marvelous success he had no sooner completed his course than he was chosen to occupy the professorial chair of his own teacher, William of Ware.

For a period of nine years (1294-1303) the halls of the great English university were crowded with hearers from far and near listening to and being carried away by the brilliancy and eloquence of the young professor, whose logic was as keen as the razor's edge and as strong and tenacious as a vise of steel. No defective argument escaped his penetrating vision or resisted the merciless analysis of his masterly dialectics. Where others saw clearly and discovered no flaws, his eagle eye detected black spots on orbs of light, if there were any, and he laid them bare with uncompromising courage. His hearers were astounded by the daring and triumphant sagacity of the youthful teacher. They had never heard the like in the celebrated university.

Whether he explains the simple rules of grammar, or argues on the metaphysics of Aristotle, or exposes his theorems comprising the most difficult questions of philosophy—the Subtle Doctor is always the same and true to himself. The least defect in logical soundness or sequence rouses his critical spirit; the arguments of his rigid logic preclude further replies; as an eminent metaphysician he rises at times to speculative flights whither few are able to keep him company. Catholic theology saw, as it were, the genius of the Bishop of Hippo revive in Duns Scotus. There is evidently a strong affinity between the two giant minds, for the Subtle Doctor cites the Doctor of Grace over 800 times. The fame of the young professor spread abroad rapidly. Moehler, who cannot be accused of partiality for Scotus, says in his Church History: "By what art, then, did Scotus succeed in captivating his contemporaries to such a degree that the young men gathered from all parts to hear him? How did it come about that, as is reported, the number of the students at Oxford soon increased from three to thirty thousand? Scotus, it can not be denied, was gifted with great penetration (hence his name of Subtle Doctor) and he employed infinite distinctions . . . the numerous attacks of which St. Thomas was the object had stimulated the taste for disputes in the Middle Ages beyond all limits. Hence nothing was more apt to cause a vivid sensation and to waken afar a warm sympathy than the appearance of a man who entered the arena so well armed and who by his countless distinctions disconcerted his adversary. Never had the like been seen

before; his tactics were entirely new and his contemporaries marveled at the beauty and novelty of the spectacle." [2]

The acute and penetrating genius of Duns Scotus not only excelled in the reasonings on the logic of the Stagirite and in his metaphysical investigations, but it also shone splendidly in his explication of the text which was commonly explained in the schools in those days, viz. the Four Books of Sentences of Peter Lombard. Therein Scotus exhibits himself as profound a theologian as he was known to be a keen philosopher. Toward 1298 he began his commentary on Peter Lombard. In it he moves freely and with evident delight, even as on the high sea of truth. His method differs little from that of other Scholastics. If he discloses the weak points in the opinions of his predecessors, or gives a new interpretation of a sentence, he never lacks the support of Holy Scripture or the great authority of the Fathers, especially of St. Augustine, his favorite among the Fathers. His stupendous knowledge of philosophy stands him in good stead. With the help of it he throws not a little new light on the mysteries of our holy faith.

In the beginning of the fourteenth century the fame of the university of Oxford was very great. But it was eclipsed by far by the university of Paris, which was even then, as Bertoni says, the brains of the world. In fact, the Sorbonne had become the center of human and divine science, the rendezvous of all the famous savants of Europe. The teachers of Oxford especially had the custom of repairing to Paris to improve their knowledge as well as to enhance their credit. It is therefore not surprising that Scotus was soon ordered to Paris by his superiors. Where the greatest intellects congregated he seemed to be entitled to display the wonderful gifts of his mind. After submitting to the prescribed test for the title of Baccalaureus he occupies a chair in the Sorbonne.

Here, too, he comments on Peter Lombard. His Parisian commentary is for the most part a repetition of his Oxford work; there are some variances and it is considerably shorter, as Scotus omits many of the metaphysical questions abounding in his Oxford commentary. The development of his theses roused the same enthusiasm in Paris as in Oxford, and his

[2] Quoted by Bertoni.

dazzling dialectics and fiery eloquence attracted the same crowds of students. They admired his judicious and discriminating criticism, his scriptural and patristic erudition, his profound knowledge, and they welcomed gladly the new horizons which the professor from over the sea, as they said then, revealed to their minds. If his fame was great, they realized that the man himself was greater than his fame.

So splendid a teacher could not remain a mere Baccalaureus long. The laurels of the doctorate were soon to decorate his brow. He prepared himself for it by the composition of his *Quaestiones Quodlibetales*, which he was ready to defend publicly against any and all objectors, as was customary in the university. These questions cover the most various subjects. According to Luke Wadding, the Irish chronicler of the Franciscan Order, and one of the foremost advocates of Scotus, the Subtle Doctor in these treatises surpasses himself. Revealing none the less his fine and supple genius, he is more clear and methodical, and more forceful in argumentation in this work than in any other of his writings.

The debates occasioned by Scotus in the search of truth, whilst they won him a host of sincere admirers, also brought him a large number of adversaries. A very delicate and difficult theological question at that time agitated the university of Paris, namely the Immaculate Conception. The most celebrated doctors who had taught in the Sorbonne had been awed by the scriptural difficulty which seemed to envelop Mary in the general original stain of mankind. All these geniuses, notwithstanding their incontestable knowledge, did not succeed in solving the difficulty, which in fact was acknowledged as quite insurmountable. Duns Scotus destroyed the obstacle in the way of this cherished mystery of our holy faith. The proofs he brought were peremptory. An unprejudiced mind could not but yield to them. The opinion which declared Mary to have been stainless from the very beginning of her existence began to gain ground among the pupils and teachers of the university, and the ascendancy of the Subtle Doctor grew from day to day.

To be sure, it would be preposterous to maintain that Scotus invented the doctrine of the Immaculate Conception. It is implicitly contained in Holy Writ, and tradition has trans-

mitted it from generation to generation. Still in the university of Paris it suffered a temporary eclipse. For about 100 years one no longer dared to speak openly in favor of this grand privilege of the Virgin Mother. Her sanctification was extolled, but her entire immunity from the stain of original sin was rejected; and this over against the high authority of the Bishop of Hippo, who plainly says, when he is discussing sin, he wants Mary to be excluded. It is true, St. Augustine refers directly to actual sin, but indirectly his words, taken in connexion with other passages of his writings, furnish an argument for the Immaculate Conception. The great St. Bernard, than whom Mary had no more tender and enthusiastic advocate, had inaugurated the current against her brightest privilege. In his wake march the greatest giants of the schools. Peter Lombard, Alexander of Hales, St. Bonaventure, St. Thomas, and Albert the Great; the last named even condemns as a heretic him who should dare to hold that Mary was conceived without sin.

But this disturbing current had not yet crossed the Channel. In the university of Oxford the doctrine of Mary Immaculate continued to be taught. The teacher of Duns Scotus, William of Ware, upheld it. Robert Grossetête, Bishop of Lincoln, who from the very beginning took the Franciscans under his protection and who bequeathed his library of 2000 manuscripts to the convent of Oxford, was a defender of this distinguished privilege of Our Lady. Scotus, no doubt, had imbibed the doctrine with his mother's milk and was confirmed in it during his sojourn in Oxford.

Will he dare, however, to proclaim this doctrine in the university of Paris or will he, too, as it appears Alexander of Hales did, after his arrival from England, conform himself to the reigning atmosphere of the Sorbonne and beat a retreat before the prevailing opinion? Will he have the heart publicly to contradict the greatest lights of the university? Will the youthful debutant wage battle, alone and unassisted, against the towering giants of theology? He will, he shall, he must: the honor of his heavenly Queen is at stake. With exemplary modesty and respectful reserve he refutes the difficulties of the doctrine, and, having implicitly proved his opinion, which he rests on the authority of St. Augustine, he thus resumes his

position: "The Blessed Virgin could have been entirely free from original sin; she could have had original sin but for a moment; she could have had it for a longer time. Which of these possible theories was realized? God alone knows. But if the authority of the Church and Holy Scripture are not in opposition to it, it seems reasonable to attribute to Mary what is most excellent: Videtur probabile quod excellentius est, attribuere Mariae." In another passage he states that Mary never was an enemy of God, either through actual or original sin: "Est et ibi Virgo Beata, quae numquam fuit inimica actualiter respectu peccati actualis, et forte nec pro peccato originali, *quia fuit praeservata.*" [3]

The calm but firm affirmation of the Subtle Doctor gave rise to much opposition in the university. Between his followers and those who still held the contrary opinion, controversy waxed frequent and heated. This controversy, started by Scotus, continued through centuries and did not definitely subside until Pius IX in 1854 placed the seal of his infallible verdict on the proposition advanced by the young champion of Mary 550 years before. If not shocked, the Sorbonne was stunned to hear this new proposition being taught within its walls. Several doctors protested solemnly and emphatically. Duns Scotus was called upon to defend his thesis publicly, for such seems to have been the custom in those days whenever a teacher by some new doctrine had started a commotion in the university.

The Subtle Doctor welcomed the challenge. Confiding in the help of his heavenly Mother, and sure of the strength and validity of his proofs, he enters the combat hopefully. On his way to the assembly hall he passes a statue of the holy Virgin. Instinctively he falls on his knees before it to implore her help in the defence of her most precious distinction, praying with all the glow of his soul: "Dignare me laudare te, Virgo sacrata!" Presently the statue blandly bows its head, saying, as it were: "In hoc signo vinces!" He advances toward the hall without fear. He is accompanied by a

[3] Apropos of this text, P. Bertoni might have observed in his book that in his Oxford commentary Scotus omits "forte" in the same text. In the face of the opposition to the doctrine in Paris he uses it by way of insinuation, in order not to state his proposition too bluntly.

number of his brethren, who are not without apprehension as to the issue of the intellectual battle that is about to take place. How is he, the young theologian, to hold his own against so many learned doctors, who have aged over their manuscripts and who are supported by the greatest leaders the university ever harbored? He ascends the rostrum burning with ardor for his Immaculate Mistress. He speaks with composure and gravity. He expounds his thesis and offers his arguments with clearness, force, and irresistible cogency. His opponents object fast and vigorously. It is said 200 different objections were directed against his doctrine. The Doctor of Mary listens to them in respectful silence. He resumes them one by one to refute and pulverize them, exhibiting a memory no less prodigious than his marvelous acumen. The vast assembly hearkens reverently. It is disarmed, overcome, and ravished by the geniality of the subtle and eloquent logician. His reasoning is final. There is a burst of universal acclamation: Mary conceived without sin has triumphed in Duns Scotus! As his temporal and immediate reward, Scotus received the title of "Doctor Subtilis," by which he was to be forever known; to which title his devoted followers have added another not less deserved, viz., "Doctor Mariae."

This is in brief the story handed down to posterity of this famous dispute. That the medieval love for legendary ornamentation had more or less influence on the historic substratum, is not impossible. But to deny offhand, not only the possible exaggeration but the very existence of the historic dispute, as was done for the first time in 1678, i. e. 370 years after the supposed date of the fact, and has been done in our own day, is perhaps yielding too much to the stream of criticism. For if the one argument on which the opponents chiefly base their denial—the absence of contemporary testimony—had the apodictic force they love to clothe it with, it is obvious that some of our most cherished traditions of the Middle Ages would have to be forsaken once for all. P. Bertoni defends the historicity of the dispute at length. Neither space nor personal taste for controversies of this kind will permit the writer to follow him in this article.

We beg, however, to add in this connexion the beautiful compliment Monsignor Touchet paid to Scotus at the Marian

Congress in Rome, 12 December, 1904: "When the oracle is silent, who then will dare to stand up and oppose the prince of monks and the king of Scholastics? Who will be the man of Providence and of Mary? Let us salute him, gentlemen, let us salute him after Jesus and Mary; he has a right to the third homage of this congress. He arrived in Paris from Oxford, unknown in his brown garb, quite young, 30 years old, a nice age for a ministering knight, ardent and reserved, mystical and learned, subtle and vigorous; when he will have spent himself in Cologne before his fortieth year, worn with work and austerity, he will have written 20 folios. Gentlemen, let us salute the great Duns Scotus. How much I love the story which represents him kneeling in 1307—kneeling in the amphitheatre where knights of theology met one another in battle, his eyes beaming with ecstacy, his arms extended in the form of a cross, his face illumined with the ardor of a soldier who is about to enter the fray for her whom he loves and reveres above all, his lips animated with the phrase of almost infantile sweetness: 'O Virgin, bless me who am about to praise thee!' How much I love the statue of stone which allowed itself to be moved and which, forgetting its natural rigidity, is said to have nodded smiling and blessing! How much I love especially to represent the Franciscan champion discussing before the Sorbonne, which at first is agitated, then attentive, then conquered!"

Not long after his signal triumph and whilst his popularity in Paris was increasing from day to day, Scotus was one afternoon taking a stroll in company with his pupils, who literally hung on his lips and could not separate themselves from their esteemed and beloved teacher. They were gathered at the usual rendezvous of the intellectual élite of the metropolis called, Le Pré-aux-Clercs. During the solution of some interesting question proposed to him by his hearers, a messenger arrives asking for the Subtle Doctor. He seems to be in a hurry. His manner betrays excitement. He offers Scotus a note which is instantly opened. What can it contain of such urgency? Is there some adversary to meet, another combat to enlist in? His superior general directs Scotus at once to repair to Cologne. The news throws his scholars into consternation. They realize they are about to be deprived of

their great and dear master. They press him to return to the convent in the hope of their being able in the meanwhile to change the order of the superior or, at least, to have its execution prorogued. But the true religious will not be caught in the trap. He is resolved to leave for his new destination forthwith. Obedience calls, and a genuine son of St. Francis knows neither hesitation nor delay. "The Minister General," he says, "bids me go to Cologne, and not to the convent to salute the brethren." He presently bids all an affectionate good-by and without further preparation starts on his march to Cologne, without scrip or staff, in the manner of St. Francis of Assisi, devoid of every earthly attachment. The voyage will be long and arduous; because of the inclement season he will have to suffer hunger and cold on the way; he will have to stop every now and then for the necessary refreshment and repose, and Heaven knows under what conditions. But his trust in Providence is absolute. A wonderful example of virtue, indeed, from the most learned and genial man of his day! At a moment's notice and without regret he quits the university and the famous city which was the scene of his greatest triumphs, where he was known, esteemed, and loved, and where his career had barely passed its aurora.

Here we shall not enter into the question of the motive which actuated the superiors to the transfer of Scotus from Paris, where he had arrived but three or four years previous. In those days such sudden transfers of famous doctors were by no means rare and consequently not so conspicuous as they appear to us to-day. Whether the presence of the Subtle Doctor in Cologne was demanded by reason of his successful championship of the Immaculate Conception or of the necessity of doing battle against insidious heretics: at any rate Scotus was soon on the spot to employ his wonderful talents in the defence of the faith, for the glory of Jesus Christ and His Blessed Mother, just as he had done in Oxford and Cologne.

Alas, his services in Cologne were to be of but short duration. It seems Mary, whose cause he had so chivalrously and successfully championed, could not or would not suffer him to wait long for his reward. About a year after his celebrated engagement in her defence, on the eighth of November, the octave of All Saints, a month before the feast of her grand

privilege, in the year 1308, she cited him to the heavenly court to her own presence to receive the nod of appreciative approval not merely from a lifeless statue, but from the Queen of Heaven and earth herself. And who can imagine the rapture and bliss of the cordial meeting between the peerless Queen and her peerless champion!

Although he was taken away in the flower of his age and before his mind attained the zenith of its power, John Duns Scotus to this day represents the brightest intellectual star in the firmament of the Seraphic Order. Its splendor not only dazzled his own generation, but it continues through the centuries to enlighten, enthuse, and guide all those who come under its wholesome influence. The enthusiasm Scotus engendered during his life rather increased than diminished at his death. At once he became the leader of a new school which is still alive with spirit, strength, and hope. Whilst the greater number of his followers were and are his brethren in religion, there is not wanting a good representation of others also.

His orthodoxy cannot be impugned. The Church has not condemned a single one of his propositions. A careful perusal of his works will disclose the fact that in his lucubrations he was guided chiefly by three principles, to wit: 1. "In commendando enim Christum malo excedere quam deficere a laude sibi debita, si propter ignorantiam oporteat in alterum excidere;" 2. "Videtur probabile quod excellentius est tribuere Mariae;" 3. "Quidquid sit de eis, ex quo Ecclesia catholica declaravit hoc esse tenendum, sicut de substantia fidei."

He is justly given credit for having destroyed the "Magister dicit" in the schools, namely the custom much in vogue in his day of substituting originality and independence of mind by the mere authority of another. On the other hand he fully, in theory as well as in practice, allowed authority its legitimate weight. But he would not suffer it to be used as a mere badge for the mental inactivity or servitude of those who cited it.

The power of the Scotistic school is put in relief by Fr. Bertoni in the third part of his book in which he covers 130 pages with the names and short biographical and bibliographical notices of the adherents of Scotus. It is a splendid and inspiring array of learned and famous men. The author admits, however, that the medal of Scotus's popularity also has its

reverse side. In the last century, especially, he has been much neglected by most Catholic philosophers and theologians outside the Order of St. Francis, so much so that even when treating of the doctrine of which he is the undisputed champion, the Immaculate Conception, some theological books do not so much as mention his name. This can only be attributed either to culpable ignorance or to a bias of mind not becoming a theologian. At all events it bespeaks little gratitude to our predecessors in theology who blazed the way before us. Usually, when Scotus is still mentioned in philosophical or theological text-books, it is merely, as P. Bertoni pertinently remarks, to cast a stone at him; i. e. he is merely cited as an upholder of opinions which find no favor, whilst he is ignored on those points which he succeeded in expounding and defending masterfully; not infrequently he is misquoted and his words are misconstrued to give him a blame of which he is entirely innocent: an attitude which clearly proves that the respective authors did not read his works, let alone made no serious attempt to grasp the real sense and doctrine of the Subtle Doctor. One is as much surprised as he is little edified when reading on this head Fr. Bertoni's indictment (with proofs) of men whose names have a splendid ring in Catholic philosophy and theology, but who were in so far the children of their times that they considered Scotus might be dealt with quite indifferently and without regard. He has been treated like the grave of Absalom, to which passers-by attend merely in order to fling the stone of contempt at it. But authors might have a little more consideration for their own reputation. Justice compels me to add that there are some few notable exceptions; thus Pohle, for instance, in his treatise on the Immaculate Conception, on the "motivum finale Incarnationis," and otherwise, pays nice tributes to Scotus. Far from being an Absalom among them, the Subtle Doctor is rather a true Israel, a wringer with God, or a Judas Maccabaeus among the Scholastics.

Whilst the title of *Doctor Subtilis* was conferred upon him by universal acclaim as a great and distinct compliment, there can be no doubt that this very title also operated in course of time and still operates to his disfavor in certain spheres. The title is often taken to mean that Scotus is over-nice and ultra-

profound in his speculations and distinctions, too precise, excessively acute; hence obscure, unintelligible, perplexing, and wearisome. But the true meaning of the title in the intention of those who conferred it is given in the Book of Wisdom (7: 21, 22: "Omnium enim artifex docuit me Sapientia. Est enim in illa spiritus intelligentiae: sanctus, unicus, multiplex, *subtilis*." One of his followers, Felix Rotondi, renders the true meaning of the title in the following happy verses:

Frater Joannes cognomento Duns natione Scotus
Religione Minor, virtute major
Ingenio maximus
Vita innocens, vitiis nocens
Moribus clarus, doctrina clarissimus
Inter Doctores Subtilis, inter Subtiles Doctor
Subtilis a genere, subtilior a gloria
Subtilissimus a gestis
qui
Subtilitate et Sapientia
Urbem illustravit et Orbem.

P. Bertoni at length enumerates and answers the various objections urged against Scotus and his doctrine. He also puts in their true light the main features of Scotus's teaching in as far as it was original and path-finding. It is impossible to read this part of the book—the second part—without admiring the young hero for his astounding parts and achievements. Very reluctantly do I here pass over the passages quoted by Bertoni as specimens of the sublimest theology.

One objection can not be passed over here, as it touches not only the doctrine but also the character of Scotus. It is often urged against him that his main aim appeared to be to attack and contradict St. Thomas, and in consequence to belittle him and diminish his glory. No thorough reader of Scotus's works could conscientiously raise an objection of this kind. In all the twenty folios of his works not one expression can be pointed out which smacks of irreverence toward St. Thomas. And still, it must be borne in mind, St. Thomas was not yet canonized or beatified when Scotus wrote. Moreover, St. Thomas, during his life and immediately after his death, was assailed by many. Etienne Tempier, Bishop of Paris, on the third anniversary of St. Thomas's death, 7 March, 1277, condemned 219 propositions, 20 of which were taught by St. Thomas and his school. The Dominican Robert Kilwardby, Arch-

bishop of Canterbury, on 18 March of the same year condemned 30 propositions, nearly all of them pertaining to the teaching of St. Thomas; he even granted an indulgence of 40 days to everyone who would abstain from teaching them. He adds, too, that previously to the condemnation he had taken the counsel and had received the consent of all the masters of Oxford, regents and non-regents. Later on, explaining his condemnation, he says that he judged the condemned propositions to be either false, or contrary to sound philosophy, or very close to intolerable errors, or even manifestly impious. And he was a member of the same order as St. Thomas and primate of England in good standing, and he was supported by the decision of all the doctors of Oxford. To be sure, neither he nor his counsellors invited any glory for themselves from posterity through their ill-advised opposition to the greatest Scholastic; but their attitude gives us an idea of the prevailing current in Oxford shortly before Scotus was to begin his studies and eventually teach there.

In the light of this we can hardly expect him to have had that awe for the authority of St. Thomas which we justly have to-day, and we are not surprised that he should have taken the liberty to differ from him on those points which he considered were not quite tenable as exposed by the Angel of the Schools; yet, as has been said, he never treats him with anything like disrespect, but always reverently and fairly. Never does he take exception to a proposition or argument of the Angelic Doctor without giving solid reasons for doing so. He is always honorable and aboveboard. Indeed, if Scotus had been and were still treated by his adversaries as considerately and justly as he treated those with whom he disagreed, his prestige in the theological world to-day would loom up to better advantage. In all his works Scotus mentions the name of Aquinas but five or six times. In the search for truth his guiding principle was that Truth is queen and must reign supreme, and that in comparison to her the names of her servants, let them be howsoever eminent, are quite negligible. "Amicus Plato, sed magis amica veritas!" Scotus shows no favoritism. As openly and unsparingly as he attacks the opinions of St. Thomas when he judges them unsound, so he attacks, too, the opinions of his own brethren: Alexander of Hales, St. Bonaventure, Richard

of Middletown, and William of Ware, his own teacher. Truth is the only object of his quest. If he takes issue more frequently with St. Thomas than others, it is because of the prominence of the great master. A genius like Scotus naturally wanted a compeer worthy of his mettle. And it is after all the greatest compliment to St. Thomas, that his majestic doctrine successfully survived the trenchant and powerful criticism of the Herculean logic of the Subtle Doctor. Then, too, humanly speaking, had Scotus, through an exaggerated feeling of reverence, recoiled from expressing a view different from that held by St. Thomas, we might still be waiting for the final declaration of the Immaculate Conception. In the three first books of his commentary on Peter Lombard, St. Bonaventure has 110 opinions differing from those of St. Thomas, and yet no one has ever thought of upbraiding the Seraphic Doctor with irreverence toward the Angelic Doctor.

In my essay I have considered Scotus mainly, though briefly, from the viewpoint of his learning. Fr. Bertoni also devotes an interesting chapter to his sanctity, which was, if anything, not inferior to his learning. Here it will suffice to cite a part of the epitaph placed on his grave immediately after his death:

> Doctor Subtilis, solvens sua lustra, Joannes
> Scotus in objectis ultima verba dedit.
> * * * * *
> Fervebat studio, nulli virtute secundus.
> Quod didicit, totum mox alios docuit.

Had Scotus, as was mentioned above, contributed nothing more to the development of Catholic doctrine than his brilliant defence of the Immaculate Conception, he would have a strong and everlasting claim on the grateful, reverent, and tender remembrance of every true lover of our Immaculate Mother. As is known, in the development of the doctrine of the Immaculate Conception theologians distinguish three stages. At first the doctrine was believed implicitly by all in the general principles of the Divine motherhood and the fulness of grace; then came the period of partial obscurity and doubt, as explained in a previous part of this essay; finally, this obscurity was gradually dispelled and made room for perfect light through the infallible declaration of the dogma. No one did

so much, humanly speaking, to bring about this third stage as John Duns Scotus. With the necessary apology I shall apply this figure to the very case of the Subtle Doctor. At first, during his life and immediately after his death, he was instinctively and enthusiastically hailed as a great teacher of the Church. Then, in consequence of many and various unjust attacks, came a period in which he was and still is quite neglected, ignored, and forgotten. The third stage would be his solemn vindication by a decree of the Church, declaring him to be among the saints of heaven and the doctors of the Church. May our sweet Lady, whose cause the noble young knight championed so lovingly, fervently and successfully, also champion his cause and ere long bring it to the desired issue!

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Analecta.

ACTA BENEDICTI PP. XV.

I.

AD IOANNEM MARIAM CARDINALEM FARLEY, ARCHIEPISCOPUM NEO-EBORACENSIUM, DE BONIS OMNIBUS AC DE PETRIANA STIPE GRATIAS AGENS.

Dilecte Fili noster, salutem et apostolicam Benedictionem. Grato te animo multum, ut par est, amamus et de bonis omnibus, et de petriana stipe, et de studio quod Nobis in ea corroganda probasti. Rem tenes cum judicas, ad ceteras sollicitudinum causas eam quoque, ex hoc bello, accessisse quod facta Nobis est cum dandi et opitulandi necessitas major, tum minor accipiendi petendique facultas. Quae quidem quamquam verissima sunt, est tamen cur laetemur et gratias Deo agamus, qui vel in hisce rerum angustiis, satis Ecclesiae suae providet sive movendo episcopos ut studiosius apud fideles Apostolicae Sedis agant causam, sive excitando religiosas familias et viros e clero saeculari ut nunc maxime, sua largitate sint caeteris non solum exemplo sed etiam incitamento.

Grati benevolentisque animi Nostri testis apostolica sit benedictio, quam parem reddentes officiorum vicem, tibi, dilecte fili Noster, omnique tuo clero ac populo peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die XXXI Januarii MCMXVIII Pontificatus Nostri anno quarto.

BENEDICTVS PP. XV.

II.

AD R. D. IOANNEM DUNN, CUJUS DILIGENTIAM IN MODERANDO PER DIOECESIM NEO-EBORACENSEM "OPERE PROPAGATIONIS FIDEI" DILAUDAT.

Dilecte fili, salutem et apostolicam benedictionem.

Benignitas Dei opportunam afferentis opem Ecclesiae suae vel ex eo perspicua est quod apud vos evenit in "Opere propagationis Fidei" sustentando. Etenim cum Europa catholica, ob diuturnum bellum, non ita largiter, ut consueverat, sacras missiones ad barbaras tueri possit, mirari licet quomodo, quantum deest, suppleat Americae liberalitas. Haec autem cum in caeteris civitatibus, tum maxime elucet in Neo-Eboracensi; quae quidem inter omnes orbis catholici dioeceses in hoc beneficentiae genere principem jam obtinet locum. Grates igitur persolvimus Deo, cujus certe impulsu afflatuque omne istud effectum est salutaris operis incrementum. Te vero, dilecte fili, studiosissimum rei moderatorem, et omnes qui tibi operam navant, dilaudamus; in quibus utriusque commentarii *The Good Work* and *The Catholic News* scriptores praestare intelligimus. Sed enim praecipua quaedam laus tribuenda est diligentissimo isti Cardinali Archiepiscopo, qui profecto omnium quaecumque in amplissima Archidioecesi sancte, pie utiliterque fiunt suasor ac fautor optimus jure habetur. Itaque vos, quotquot vel consilio vel opera vel re hoc ipsum promovetis institutum, pergite alacres ut faciatis Jesu Christi regnum dilatare; sempiternam enim salutem quaerentes miserrimorum fratrum, immensam vobis in coelo mercedem comparabitis. Atque auspicem divinorum munerum benevolentiae Nostrae singularis testem, tibi, dilecte fili, et omnibus quos memoravimus, sociis et adjutoribus tuis, apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die V mensis Februarii MCMXVIII Pontificatus Nostri anno quarto.

SACRA CONGREGATIO CONSISTORIALIS.

NOTIFICATIO.

Notum fit, praesertim Americae Ordinariis, sacerdotem Lauretum de Laureto e dioecesi Marsorum in Italia, iam inde

ab anno 1913 ex Sanctae Sedis Decreto suspensum esse a divinis.

Romae ex Secretaria S. Congregationis Consistorialis die 2 Februarii 1918.

S. CONGREGATIO RITUUM.

DE COLLECTA " PRO RE GRAVI " IMPERATA.

Evulgato decreto Sacrorum Rituum Congregationis diei 23 decembris 1914, de collecta imperata ab Ordinario " pro re gravi " nuper in dioecesi Laudensi quaedam dubia exorta ab hodierno ipsius dioecesis caeremoniarum magistro, de mandato sui Rmi. Episcopi, eidem S. Congregationi, pro opportuna solutione, proposita sunt, nempe:

I. An in festis duplicibus I et II classis Collecta " pro re gravi " dicenda sint sub unica conclusione cum Missae oratione?

II. An in Missa concessa de Sacratissimo Corde Jesu, prima sexta feria cujusvis mensis, in qua Missa dicitur unica oratio, recitanda sit Collecta imperata " pro re gravi "? Et quatenus affirmative, an etiam sub una conclusione?

III. An quoties in Missa diei facienda sit aliqua commemoratio, Collecta " pro re gravi " adjungi debeat Orationi Missae sub unica conclusione; an potius dicenda sit post ultimam commemorationem?

Et S. eadem Congregatio, exquisito specialis Commissionis suffragio, propositis dubiis ita rescribendum censuit:

Ad I. *Negative.*

Ad II. *Affirmative* ad primam partem; *negative* ad secundam.

Ad III. Quoad primam partem *negative,* et provisum in praecedentibus; quoad secundam *affirmative.*

Atque ita rescripsit ac declaravit die 16 Febr. 1918.

A. CARD. VIGO, Episc. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

S. POENITENTIARIA APOSTOLICA.

INDULGENTIA CCC DIERUM RECITANTIBUS PRECEM IACULATORIAM AD SS. COR JESU.

SSmus. D. N. D. Benedictus div. Provid. Pp. XV, in audientia infrascripto Regenti S. Poenitentiariae Apostolicae im-

pertita, omnibus Christifidelibus, hanc jaculatoriam precem: *Cœur sacré de Jésus, soyez connu, soyez aimé, soyez imité*, corde saltem contrito ac devoto recitantibus indulgentiam trecentorum dierum, etiam animabus in gratia Dei vita functorum applicabilem, semel in die lucrandam, benigne concedere dignatus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

BERNARDUS COLOMBO, S. P. Regens.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM CIRCA CONSILIA A VIGILANTIA ET JURAMENTUM ANTIMODERNISTICUM.

Cum in Codice Juris Canonici, a proximo die Festo Pentecostes obligandi vim habituri, nulla fiat mentio Consiliorum a Vigilantia et Juramenti antimodernistici, de quibus respective agitur in Constitutione *Pascendi Dominici Gregis* et Motu Proprio *Sacrorum Antistitum* s. m. Pii PP. X, inspecto Codicis ipsius can. 6. n. 6, propositum est Dubium:

An praescriptiones ad duo supra memorata capita spectantes, post dictum diem festum Pentecostes, in vigore manere pergant an non?

Re, jussu Ssmi D. N. Benedicti Pp XV feliciter regnantis, ad Supremam hanc Sacram Congregationem Sancti Officii delata, Emi ac Rmi DD. Cardinales in rebus fidei et morum Inquisitores Generales, in plenario conventu habito feria IV diei 20 Martii 1918, expresse declarandum decreverunt: Praescriptiones praedictas, ob serpentes in praesenti modernisticos errores latas, natura quidem sua temporarias esse ac transitorias, ideoque in Codicem Juris Canonici referri non potuisse: aliunde tamen, cum virus Modernismi diffundi minime cessaverit, eas in pleno suo robore manere debere usque dum hac super re Apostolica Sedes aliter statuerit.

Et sequenti Feria V ejusdem mensis et anni idem SSmus D. N. in solita audientia R. P. D. Adsessori impertita, relatam sibi Emorum Patrum resolutionem plane adprobare ac suprema sua auctoritate confirmare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 22 martii 1918.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Utrum festa quae non enumerantur in can. 1247, n. 1, ipso facto ipsaque lege nullibi sint amplius de praecepto, etiamsi in aliqua natione, dioecesi aut loco antea fuerint de praecepto ex particulari lege vel consuetudine etiam centenaria loci, aut ex speciali concessione Sanctae Sedis.

Resp. Affirmative, ita ut in iis diebus non amplius fideles urgeat duplex obligatio audiendi Missam et abstinendi ab operibus servilibus.

ROMAN CURIA.

Pontifical Appointments.

11 August, 1917: The Right Reverend John Francis Marshall and Michael Shanahan of the diocese of Ballarat, made Domestic Prelates.

22 October: Mgr. Ernest Zechenter of the Diocese of Kansas City, made Domestic Prelate.

19 January, 1918: Mgr. Edward William Fowler of the Diocese of Omaha, made Privy Chamberlain supernumerary of the Pope.

8 February: The Right Rev. John William Shaw, Bishop of San Antonio, made Archbishop of New Orleans.

8 February: The Right Rev. Daniel M. Gorman, Protonotary Apostolic, Rector of Dubuque College, made Bishop of Boise City, Idaho.

20 February: Mr. Victor Eastman Cox, Minister of Chili to the Republic of Ecuador, made Commander of the Order of St. Gregory the Great, civil class.

13 March: Mgr. Anthony F. Kaul, of the Diocese of Harrisburg, made Domestic Prelate.

13 March: Messrs. Richard Reilly and David E. Tracey, of the Diocese of Harrisburg, made Knights of the Order of St. Gregory the Great, civil class.

15 March: Mgrs. Edmond FitzMaurice, D.D., and Wenceslaus Walsh of the Archdiocese of Philadelphia, made Domestic Prelates.

20 March: Right Rev. Charles O'Reilly, Bishop of Baker City, made Bishop of Lincoln.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF POPE BENEDICT XV: 1. to His Eminence Cardinal Farley, expressive of the Sovereign Pontiff's gratitude for many good works undertaken in New York and for the Peter Pence offering; 2. to Monsignor John J. Dunn, in commendation of his successful promotion of the Society of the Propagation of the Faith in the Archdiocese of New York.

S. CONSISTORIAL CONGREGATION sends out a notice, addressed especially to the American hierarchy, to the effect that an Italian priest, L. de Laureto, has been suspended *a divinis* since 1913.

S. CONGREGATION OF RITES answers three questions concerning the Collect " Pro Re Gravi ".

S. PENITENTIARY APOSTOLIC announces the concession of an indulgence of three hundred days to those who recite daily a given ejaculation to the Sacred Heart of Jesus.

SUPREME S. CONGREGATION OF THE HOLY OFFICE, replying to a question whether the prescriptions contained in the anti-Modernistic legislation of Pope Pius X are still effective, decrees that the said prescriptions should remain in force until the Holy See enacts further rules on the points under review.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW decides a question about the cessation of the obligation to hear Mass and refrain from servile work on certain feast days not enumerated in Canon 1247, n. 1.

ROMAN CURIA gives official list of recent pontifical appointments.

A TIMELY SUGGESTION TOWARD DIOCESAN ORGANIZATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In these days when all America is learning new economies by force of circumstances and when old systems never used and new methods are being put in practice for the purpose of saving wasted effort and utilizing oft-duplicated movements, it has

again occurred to me that in our entire ecclesiastical organization we are wasting time, effort, and money that could well be saved bishops, clergy, and people by a little thought, the application of business methods, the courageous standardization of all that goes into the development of the diocese and its several parishes and institutional plants.

Traditions have had a great deal to do with the lack of initiative in these matters. Bishops hesitate to make what might appear radical changes; priests, after realizing their ambitions of a lifetime by becoming pastors, are reluctant to countenance what they might consider drastic measures infringing their rights; the people, some say, would lose all incentive and reason for particular parish pride, and this would work injury in many instances. These difficulties are much more apparent than real, and the tremendous and almost criminal losses incurred yearly all over the United States are far worthier of consideration than false fears and narrow conceptions of local and individual rights.

Year after year magnificent churches and parish plants are erected in plain view of other splendid edifices that have fallen to decay through lack of funds to keep them up. The same story is told as the cause; the locality has changed and deteriorated, or the pastor is old and the assistants, of course, have no authority to act.

Many of our bishops have not had any particular business training or experience; they do not realize all that a system of standardization will accomplish. It should be easy, however, for men of such intelligence and responsibility to adopt a simple rule for diocesan enforcement in the matter of construction and financing of parish or institutional plants. Of course, this pastor's long-cherished hope of a fine Gothic cathedral, and that pastor's determination to erect a splendid Roman basilica as a personal monument to his architectural dreams, will be sent aglimmering; but something will be done to provide within a reasonable length of time a suitable place of worship for his people without putting on them for generations quite unnecessary burdens, and the church will remain adequate indefinitely and give room in due course for new parishes, which will mean better service for the people as their requirements increase.

The bishop in a diocese can easily form a committee of five or six, made up of two or three builders and architects of repute and the rest selected from the best equipped of his pastors. Three, four, or five different plans of churches, rectories, schools, convents, and other buildings, could be drawn up for constant use. These plans would call for different designs and sizes of churches and other buildings, varying likewise in price. After studying the needs and possibilities and character of the district, where a new parish is to be erected, the size and type of church and the other parts of the parochial plant could be determined and the new pastor directed accordingly by the bishop to proceed, the pastor choosing his own builder to follow out the plans. This would secure a church and plant commensurate with the district's needs and capacity to carry on. It would allow for expansion and the establishment in due course of new parishes when and where needed, without the danger of undertaking an immense, costly, and obstructive parish plant that would almost bear comparison with the great cathedrals of France built by kings and emperors. It would give the younger priests an incentive early in their career, instead of getting into easy habits, only to lose their ardor and vigor.

Apropos of the young men, the bishop could well introduce into the seminary course, or, where there is no diocesan seminary, into the semi-annual conferences with his clergy, a branch of study which will acquaint them with the construction portion of their parish responsiblities and the cold business of their work. Any one of the bishop's Parish Construction Committee could deliver these lectures as frequently as might be judged best.

This brings me to the other point that these times would seem to indicate as opportune. It is the very important matter of parish finances. There are many forms of ledgers sold to pastors by Catholic booksellers and furnishers. That there are many is the defect. Many pastors do not use them; those who do, make no effort at uniformity. The bishop might well establish a Diocesan Board of Audit, determine upon the best and simplest form of parish bookkeeping and institutional bookkeeping and issue his regulation that this system be followed universally throughout the diocese. The Auditing

Board under the bishop's direction could devote a certain time every year, or every half year, to going over these parish accounts, summoning the pastors to his office with their books for this examination by sections. After the annual parish reports have been received and checked and examined, the parish account books could be very readily audited in conjunction with the reports. It would be a great saving of time and money and would certainly give the parishes in the mind of possessors or aspirants the correct business atmosphere, obviating many abuses that seem almost to have the force of traditions, noteworthy among them being the attitude of a sick or deceased pastor's relatives toward the property and the curates.

AN OBSERVER.

"WHAT'S WRONG WITH THE DIOCESAN RETREATS?"

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "What's Wrong with Diocesan Retreats?" in the May number of the REVIEW has, no doubt, been read by many of the clergy with great interest. Priests consider their annual retreat a most important event. Some feel that there is something wrong with it. It is, therefore, very good and worthy of praise to have a venerable, distinguished priest, and a scholar, a close observer, an able critic, tell us frankly and plainly what is wrong, and what we must do to remedy the wrong.

Father Smith thinks that the "wrong" is very great, and blames the retreat masters squarely and entirely for the whole wrong. They fail to get, keep, and control, the attention of the retreatants. "The Diocesan retreats are desolating, often a bore." "Most of them dispensed slumber among the audience, gentle, compelling, resistless sleep." I decline to take these words seriously, and believe that the gentleman has fallen into an oratorical exaggeration. An experienced missioner, who has given many missions and hundreds of retreats (more than fifty to the secular clergy), tells me that no audience is so attentive and appreciative as priests during a retreat. Other missioners and bishops who have experience

in this line of work confirm the statement. Children are charming; Sisters are good; but the priests are inspiring. Excepting at the meditation before Mass, it is easy to captivate and control their attention. The judgment of these retreat masters differs much from that of Father Smith, and they form their judgment not on a few complimentary remarks made by grateful priests and bishops at the end of the retreat, but on what they see and feel, hour after hour, and day after day, facing the reverend listeners, who are not asleep nor slumbering, but alert, and full of expression. The "wrong" is not universal and is not great.

The "wrong", in so far as it exists, the author ascribes to a fundamental mistake. "The first error" is the wrong "point of view". The preacher considers himself to be *primus inter pares* and makes all sorts of apologies. This is an error and a bad mistake. The preacher who does that misunderstands himself, lessens his authority, and is in danger of becoming the *minimus inter pares*. The preacher of the word of God, chosen and sent by lawful authority, must feel and speak like a Paul, "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father".

The priests who make the retreat must have a similar corresponding "point of view". They must look upon the retreat master not as a *primus inter pares*, but as an ambassador of Christ, who comes from the Master with a message divine. Those who look upon him merely as a gifted orator, an entertaining speaker, a deep theologian, make the "first error", and may know "what's wrong with the retreat".

What should the retreat master speak about? "The obvious", says Father Smith, "in topic is the things familiar to every priest from his seminary days: that meditation, prayer, and study are necessary; that the priesthood is a wonderful dignity and a wonderful responsibility; that we are the salt of the earth; that if we fail the people fail; that the people depend upon us for much here and all hereafter; that we must advance in grace and power until the end. I fancy these topics are as familiar to the clergy as the air or their daily bread. The moment the preacher announces any one of them, we at once discount what he is going to say. We have heard it so often. We have accepted it, and we know our exact relation

to it. We do not care to hear any more about it. What we really need now is to see these great and momentous things from an uncommon angle." Our Holy Father speaks on this subject in a somewhat different manner: "Itaque Christi dogmata et praecepta omnia vel severiora sic tradebat ut nihil nec reticeret nec molliret, de humilitate, de abnegatione sui, de castitate, de rerum humanarum contemptu, de obedientia, de venia inimicis danda, de similibus. Nec vero timide illa denuntiabat: inter Deum et Belial eligendum esse cui serviatur, utrique non posse; omnes, ut e vivis excesserint, tremendum manere iudicium; cum Deo non licere transigi; aut vitam aeternam sperandam, si universae obtemperetur legi, aut, si cupiditatibus indulgendo deseratur officium, ignem aeternum esse expectandum."

The retreat master speaks in the name of Christ, and must preach Christ crucified: "For Christ, therefore, we are ambassadors, God, as it were, exhorting by us. For Christ we beseech you, be reconciled to God." To reconcile the retreatants to God, no matter how good they may be, is the first and most difficult task of the preacher. The retreat is not a literary, intellectual, or oratorical treat; it does not consist in listening with attention and pleasure to a few dogmatic dissertations on pastoral or ascetic conferences. The preacher must reconcile his audience to God. To do that he must touch their hearts, open their hearts, and make them look into the sin-stained heart in the light of God. He must make them see their sins, the greatness of their sins, the number of their sins; he must, with God's grace, fill their hearts with humility and contrition, make them fall on their knees to repent and to confess. To reach that great, supernatural result he must picture to them Christ crucified, Christ the mirror of justice and the model of every priest, Christ the just judge, Christ the bleeding Victim of sin, Christ the Lamb of God that takes away the sins. Such topics, if presented with a religious sincerity, with clearness, with directness and love, no matter how old, no matter how well-known, and no matter how often repeated, are not platitudinous. We do not really need to see these great momentous things from an uncommon angle. We must see them as they were on Calvary's Cross. We must take these momentous truths, plain and unadorned,

to our rooms and reflect on them in silence, and in a prayerful way. We differ much from the reverend writer when he says that now the retreatant need not make his own retreat. The retreatant must always make his own retreat. He must converse with God, and if he does not humbly and devoutly speak to God, a divine retreat master could help him no more than Jesus could help a Judas. There is much wrong with the diocesan retreat if the retreatants do not keep silence, examine their conscience, read good books, take notes, and make a good confession. Such a good confession is not the whole retreat; but it is the greatest part of the retreat. The heart must be completely reconciled to God; the heart must be made clean.

Father Smith recommends a rather dramatic method for presenting the great, eternal truths, that, with God's help, must stir up the grace of the holy priesthood during a clergy retreat. He remembers four retreats that held and stirred him, in thirty years. The first one he remembers, held him and stirred him because "the attractive speaker" was "effective in his use of English, able to describe and narrate with rich coloring and dramatic contrast"; and the second one held him and stirred him because the retreat "was a philosophic exposition of the spiritual life". The third one held and stirred him because the speaker "made a specialty of describing in rich detail the scenes and personages of our Lord's life"; and the fourth one held and stirred him because the speaker made "dramatic contrast his specialty". How does all that compare with the method used by St. Paul? "Christ sent me—to preach the Gospel: not in wisdom of speech, lest the cross of Christ should be made void".[1] Or again: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom,—my speech and my preaching was not in persuasive words of human wisdom".[2] How does all that compare with the instruction of Pope Benedict XV: "Etenim non copiose dicendo nec subtiliter disserendo aut vehementer perorando salus quaeritur animarum: qui hic consistat praedicator nihil est nisi aes sonans aut cymbalum tinniens"?

[1] 1 Cor. 1:17.
[2] 1 Cor. 2:1, 4.

Certainly the retreat master "should not sit when he should stand, adopt the monotone, banish gesture, facial expression, vivacious intonation, all rhetoric, all eloquence, and adopt soporific forms of speech". The retreat master must get and must keep the attention of the retreatants. The more he can do this by making the intrinsic beauty of the heaven-revealed truths shine without the above quoted auxiliaries the better it is. Of the great sermon of the Mount we read, "It came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine".[3] To make the audience admire not the preacher, not the language, not the gestures, but the doctrine, is the ideal. Fathers Hurter and Malfatti, two retreat masters of international reputation, could hold the attention of three hundred theologians and young priests for ten days without standing, without making a gesture, without speaking any unnecessary word. This is a rare power. If a less gifted preacher fails to get satisfactory attention sitting, let him stand; let him make gestures. The more intelligent the audience the less need is there of the dramatic.

C. M. THUENTE, O.P.

Chicago, Illinois.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father John Talbot Smith is ever stimulating and never dull. His special talent appears to lie in the use of delicate satire. The consciousness of this gift has made him the *enfant terrible* of American clerical literature. This quality, however, when applied in the treatment of certain topics, may blur a mental vision otherwise keen and searching.

It may be questioned, for instance, whether priests expect to find in the diocesan retreat "a pleasant experience, a relief and a rest from parish routine". Such result, on the other hand, is achieved in "a week at a quiet hotel, idling in the summer air, relaxing from the strain of labor and routine, reflecting on the past and preparing for the future". These alluring features are lacking in a retreat properly made, much as the retreatant may enjoy the meeting of old friends and

[3] Mat. 7:28.

class-mates, and pleasant as his gastronomic experiences may be. A retreat—above all, a priest's retreat—is a serious business and demands strenuous effort. How many pastors derive enjoyment from the preparation of their yearly parish report, or find rest in the planning and building of a new church or school? Yet all this may be looked upon as *dolce far niente* compared with the auditing of spiritual accounts and the rebuilding and reörganizing of a priest's soul. This is the truer since this momentous task must be performed in so short a period of time. As a consequence, any priest who approaches the work of the retreat with a false conception of its meaning will not find it difficult to pick flaws in the preacher's oratory. Speakers of great talent, such as the four whom Father Smith so cleverly characterizes, are not always within easy reach, nor are they at all necessary; but retreat masters qualified to assist earnest retreatants are in abundance and are generally secured by the diocesan authorities.

With delightful candor Father Smith himself points out the true source of the failure of clerical retreatants: " Most priests are willing to declare that there is something wrong; but feeling that the fault lies *with themselves*, they say little about it ". The success of a retreat depends primarily upon the dispositions which the retreatant brings with him. If he is really eager to search and renew his own soul, a tiresome preacher may try his spirit, but will not be an obstacle to the success of the retreat. Even the commonplace presentation of obvious spiritual truths gives an impulse to a sincere mind. On the other hand, if the retreatant is not willing to exert himself interiorly, he may delight in listening to a clever preacher, but he is doomed to draw small benefit from the very sermons which his intellect relishes so keenly. The trouble, therefore, in normal cases, does not lie with the preacher, but with the retreatant.

Another source of failure in ecclesiastical retreats may be sought in the exaggerated importance attached to the rôle of the retreat master. As Father Smith well points out, the preacher " has become the retreat incarnate ". This condition has probably risen from the desire to keep the retreatants from recreative occupations to which they might otherwise give themselves. The result has been a practical belittling of the

part which personal reflexion is destined to play in the work of the retreat. The number and, at times, the undue length of the instructions, and of sundry other exercises, have made it difficult for the individual priest to find sufficient time for quiet and earnest self-introspection. Retreat masters, of course, lay stress on the necessity of personal coöperation; but, as a matter of fact, the time is so taken up with public exercises that there is little opportunity for interior activity.

We know of some institutions in which this difficulty is remedied by providing for a period of recollection after every sermon as a part of the program of the retreat. Could not regular periods of silent recollection be recognized everywhere as a necessary complement of the sermon? Strict silence should be enforced during this intimate converse with oneself and with God. It is during that time that the richest fruit of the retreat will be reaped and garnered.

This idea, be it noted, is far from new. It is carried out in all the religious communities where regular sermons are not preached, but where only the points of meditation are given to the retreatants. The result in such places is that the burden of the retreat is thrown on the party who ought to bear it—the retreatant.

With these observations we can heartily endorse Father Smith's plea for more attractive treatment and more vigorous style of delivery.

J. D.

III.

Father Smith's excellent article in the May REVIEW was timely and well worth while. The experience of many priests has been similar to, if not identical with, the experience of Father Smith. They have felt that there was something wrong with the diocesan retreat. They are glad that an examination is being made along a line where examination has long been needed.

What Father Smith has said is reducible to this: where and when retreats were unsatisfactory, there have been, on the part of the preacher, faults of presentation both in the manner and in the matter, in the *quid* and in the *quomodo*. It was not, as he has said, that the retreat masters were inferior men; it has often appeared that they were superior men, pos-

sessed of not a few of the elements of greatness. The source of wonder was and is that this greatness was not utilized, or was so concealed that what might well have been continually in evidence, was only occasionally glimpsed. The vexing question is, Why? Why was this retreat poor? Why was that one good? Why did the one master err in the manner of presentation and in the matter which he presented? If the poor retreat was poor because of faults in presentation, and the good retreat was good because the proper matter was used in the proper way, what cause lay beneath?

It might be of avail to attempt to reach this deeper-lying cause; to ask what differentiated the well-made retreat from the retreat which was a penance and a bore. If the difficulty lay, as is assumed, with the master, it is not improbable that the preacher of the good retreat, possessed some high quality of mind or soul which was lacking in the preacher of the poor retreat. No one cause can perhaps be assigned, but it is possible that one great cause may be found interacting with many minor causes. It would be presumptuous to attempt to answer with fulness or finality so serious a question. However, it may be not presumptuous to suggest a possible cause. It sometimes seems that the fault may be found in the fact that the retreat masters do not understand the men before them. They have made an erroneous psychological analysis of the retreatants and they have assumed a wrong attitude of mind.

It may be that the master has not thoroughly understood the secular priest. There is no animus in what is here said. It is a mere fact of daily experience. Many seculars do not understand seculars; many seculars do not understand religious. It is not to be wondered at that there is on the part of religious a lack of proper (psychological) comprehension of the secular, his viewpoint, his likes and dislikes, his life and his ways.

It is easily possible that a false conception of the secular may establish itself in the mind of the retreat master, which false conception may readily give occasion to a wrong presentation in matter and manner. It is not that retreat masters have not the proper conception of retreats, or even of what retreats for priests should be; but the wrong conception may regard solely what is proper for retreats for secular priests. The true psychological estimate of the men before him should

enable the retreat master to formulate principles and to proceed according to them in the selection and presentation of his matter.

Sometimes we fancy we are understood to be queer. We are queer, for our life is queer and there are many things in our lives to develop or at least to accentuate whatever is queer in us. We are individualistic, but so are all men. The secular is a *homo singularis*, but so is the religious; and this does not lift the one or the other from the category of human beings, nor does it put a separating sea between the secular and the religious. It might be helpful to remember not the things in which we are unalike, but the things in which we are alike.

The fault in the *quid* and the *quomodo*, on the part of the retreat, *may* be due to a false psychological estimate of the retreatants. This false estimate may arise unavoidably because of lack of opportunity for close contact and observation, or because of a lack of the power of psychological analysis; or it may be due to a tradition which is not well founded.

Whether it be a coincidence or a cause, it has appeared that the men who gave good or great retreats to seculars were men who understood the psychology of seculars. They were men who were so advantaged by the circumstances of their lives that they were enabled to obtain this proper estimate, or who had keen powers of observation, or who possessed power of psychological analysis of a higher order. These men understood the men before them; there were few errors in the *quid* and the *quomodo*.

All that is said above is but suggested that it may not be wholly useless, for those who should, to ask the question, What is a secular? What is the genius of a secular? What is the psychology of a secular? It might be of avail to get an analysis of the retreat of the great master to learn what quality or qualities he possesses which, humanly speaking, render his retreats successful. Some light might come also from careful classification and analysis of the objections which are consequent on a poor retreat. When all this has been done, it still remains for the secular to examine his own conscience, to review, perhaps revise, his concept of the retreat master.

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THE CATHOLIC PULPIT.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

To admit that preaching is a lost art is to grant that Christianity is doomed. To hold that Christianity is doomed is to claim either that the Master's commission, "Go, teach all nations," has been repealed, or that the "Ecce vobiscum" has been nullified.

Christ is still with us. The commission to teach all nations still holds. The beginnings of Christianity conclusively prove that preaching is a divinely appointed means for propagating the faith. The Author of man's regeneration has so shaped the providential dispositions incorporated in the economy of salvation that the same causes must needs contribute to the growth and conservation of Christianity as underlie its propagation. Hence, notwithstanding human weakness, carelessness, and even faithlessness, preaching can never hold a place in the the category of lost arts. The sacerdotal spirit is not dying, even though priests must needs be admonished to stir up the grace of God that is given them by the imposition of hands. So long as priestly zeal endures, preaching will continue to play a notable part in the salvation of souls.

No one can seriously study the stern teaching of Benedict XV embodied in his recent admonitions covering this question, without realizing that there is no immunity from the necessity of constantly quickening this zeal, if the ministry of the word is to counteract the poisonous influence of the various 'isms whose avowed purpose is to undermine the vitality of faith. At the same time the Sovereign Pontiff warns his readers that the dangers which confront Christianity to-day are no greater than they were in the days of the Apostle. Neither is the sword of the spirit, which is the word of God, less keen-edged now than it was then. Of supreme moment, then, is it so to wield this sword that error and irreligion may be vanquished, and divine truth and faith may triumph.

The dominant characteristic of our age is anti-supernatural. Without minimizing the importance of natural gifts and accomplishments, the Sovereign Pontiff emphasizes the imperative need of supernatural resources in order fully to harmonize

preaching with the divine plan of restoring all things in Christ. Although clothed with divine prerogatives, preachers continue to remain human. This human nature will become subservient to their Christlike dowry only in so much as they heed the divinely inspired admonition: "Renovamini spiritu mentis vestrae et induamini novum hominem qui secundum Deum creatus est in justitia et sanctitate veritatis." Failure here much more than peccability in the niceties of diction or the data of critics, is the *raison d'être* of more than nine-tenths of the damage wrought in our pulpits. No one will deny that the pulpit is forced to witness unpardonable blunders and glaring defects, which are unquestionably the natural product of ignorance or indifference. Reading and elocution, grammar and diction, church history and theology, sometimes receive little better than harsh treatment at the preacher's hands. No one seriously believes that this happens everywhere, or anywhere every Sunday. Everyone willingly grants that this should never happen anywhere. Admitting, however, that these undesirable exceptions have actually acquired a local habitation, who can reasonably assert that the blame for all of this should be deposited at the seminary door? Is the seminary to be transformed into a clearing house for defects which are, beyond all doubt, part of the possessions which students bring with them from schools, academies, and colleges? The least that should be expected of graduates from grammar schools is facility in reading and speaking the English language correctly. In like manner, the least that should be expected of an A.B. is facility in writing readable English, in speaking the speech trippingly on the tongue, in translating easy Latin prose, in recounting the leading events of history, and in giving a reason of the faith that is in him. What can be more astounding than to meet applicants for admission to the seminary whose ignorance of rudiments is monumental, notwithstanding the ownership of a sheepskin empowering them to display A.B. or A.M. after their patronymics?

Rome is the capital of Palestine. Havana is in Manila. St. Peter was Bishop of Jerusalem. These are only samples of the marvellous revelations unfolded in seminary halls during the course of entrance examinations. To ask the newcomers to translate a few lines from the Bible is to impose a

superhuman task on some bachelors and masters of arts Would it not be advisable to furnish return tickets to these gentlemen and fortify them with a friendly suggestion to consider the study of philosophy or theology advisable only when they have acquired some knowledge of rudimentary branches? Such lamentable failure, however, can be reduced to a minimum, and, perhaps, completely forestalled, as soon as the admirable legislation provided by the Third Plenary Council of Baltimore for schools, colleges, and seminaries is reduced to the concrete by all those who are required to observe the spirit and the letter of these wholesome enactments. When grammar schools, high schools, and colleges deliver the goods, candidates for Orders will be fully equipped to enter the seminary and therein devote their time and attention to the formation of the priestly spirit. In that day therefore schools leading to the seminary will have done their share toward enabling the seminary to graduate priests whose preaching will not offend even those who may own itching ears. Meanwhile, efficiency in seminaries can be notably increased as soon as the curriculum is completely systematized and the course of studies rightly coördinated. Is it not unfortunate to find professors of philosophy declining to discuss certain questions simply because these subjects are to be treated later on in the school of theology? Is it not still more unfortunate to hear professors of theology dismiss the same identical questions because they should have been explained in the school of philosophy? The same lack of coördination plays its havoc in classes of moral theology and canon law as well as in courses of church history and dogma. These are drawbacks, though they should be forever banished from our seminaries. Greater efficiency must needs be the result.

The place accorded to any particular branch in the seminary curriculum is not ordinarily a dominant factor in determining the student's application. Were the contrary true, then, as schools go, every student in the school of philosophy would usually become a good thinker and a faultless reasoner; every student in the school of theology should come forth a skilful moralist and an able dogmatician. Though desirable, this is not the ordinary result. Neither is it absolutely necessary for the training of fruitful and effective preachers. Every diocese

in this country can count many an effective preacher who wears no laurels for skill in applying the canons of logic or for special facility in unloading the data of cosmology, ontology, or psychology. Similarly, every diocese in the United States can bear testimony to many successful careers, in the ministry of the Word, which were inaugurated and consummated by men who never achieved any special distinction in sifting the claims of tutiorism, probabiliorism, equiprobabilism, or probabilism, or in differentiating the various 'isms which enter so largely into the consideration of dogmatic topics. This is not tantamount to an attack on scholarship. Neither is it a plea for mediocrity. Both the one and the other have seen valuable service in the Church from the beginning, and will likely play a notable rôle until the final consummation. For this reason the seminary rejoices in the presence of a goodly quota of students whose talents and inclinations lead them to special distinction in the sacred sciences. At the same time the seminary cannot close the door to those whose limited ability bars them from specializing in theological lore. All seminaries can point to men of the latter category who have made great headway in preaching, just as they can name men of the former class who have won the unenviable distinction of being tiresome preachers.

Furthermore, natural gifts and accomplishments, however precious and serviceable, are by no means an open sesame to consummate skill in preaching any more than a class of homiletics is the royal highway to finished pulpit productions. The origin, the subject matter, the proximate as well as the ultimate end of preaching, conclusively prove that the ministry of the Word belongs rather to the supernatural than to the natural order. "You have not chosen Me, but I have chosen you." "Let no man take unto himself the honor but such as is called by God as Aaron was." "Faith cometh by hearing, and hearing by the Word of God." "This is eternal life, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent." Does it not follow that preaching is largely a matter of supernatural energy and activity? Is it going too far to claim that preaching strikes its proper level in the seminary only when correlated with the whole regime of the institution? Hence meditation, Mass,

Holy Communion, the Breviary, spiritual reading, and visits to the Blessed Sacrament, as well as Sacred Scripture, Theology, Church History, Liturgy, and Canon Law, must needs go hand in hand in the process of forming future preachers. Unlike Plain Chant, Homiletics, so far as content and purpose go, is constantly claiming the seminarian's time and attention. Even the mechanism of sermons, a discipline which properly belongs to Rhetoric, and their delivery, which really pertains to Elocution, receive more than passing consideration. The custom of preaching in refectories can scarcely be regarded as inspiring to the speaker or entertaining to his hearers. While other arrangements could be devised, suffice it to say that weighty reasons justify this *modus operandi*. The results attained are quite often the source of well-merited congratulation to the speaker and the occasion of much gratification to the hearers. If preachers in refectories accomplish nothing else, they can succeed in acquiring facility to speak audibly and distinctly, which is a consummation devoutly to be wished. Judicious criticism of sermons delivered in the seminary is regularly given by a member of the faculty in the presence of the student body. "Bona sed non bene"; "bene sed non bona"; "nec bene nec bona"; "bona et bene". This enables the earnest student to combine theory and practice with concrete models. For these reasons, the question of preaching can hardly be considered a closed chapter in seminary training.

When a seminarian ambitions formation of character according to the spirit of the seminary, he will eventually go forth to proclaim the tidings of salvation. He will carry with him as his richest heritage not only a sense of the dignity attached to his ambassadorship, but an intimate consciousness of its responsibility. Abiding fidelity to his sacred trust will never suffer him to forget the ordaining prelate's solemn warning: "Cum magno quippe timore ad tantum gradum ascendendum est. Agite quod agitis; imitamini quod tractatis." So long as this message dominates the newly ordained priest, his preaching will never fail to conform to the standard of Him who is the model of all genuine preaching. Notwithstanding worry and apprehensiveness in the early stages of his ministry, the newly ordained priest whose life

is attuned to the supernatural will gradually acquire due equilibrium in the pulpit, and prove himself a faithful workman rightly handling the word of truth.

Such a man ever retains what he acquired in the seminary. This store he increases daily. For, how can a priest animated by the spirit of the priesthood read the prayers of the liturgy, the psalms and lessons of the breviary, the prayers of the ritual, and the writings of ascetics; how can he sit in the confessional, visit the sick and assist the dying; how can he live as another Christ, and prove a joke in the pulpit? The priest who learns to know Christ and Him crucified, will succeed in preaching the science of the saints. The preacher who is a failure can ordinarily find the source of his failure here more quickly than anywhere else. Take heed "to thyself" and to doctrine, for in doing this, thou shalt save thyself and them that hear thee. The priest who did his duty in the seminary, and who retains the spirit of the seminary in his ministry will never fail to prove in concrete fashion that preaching is not a lost art. His appearance in the pulpit may not be the signal for an outburst of oratory with its variety of attractive features. Neither was the preaching of the Apostle the signal for display. "Sermo meus et praedicatio mea non in persuasibilibus humanae sapientiae verbis sed in ostensione spiritus et virtutis."

Evidently St. Paul was not unsparing in his appreciation of the pulpit orator. Bishop Curtis was not quite so considerate of the pulpit orator's sensibilities. He was wont to define a pulpit orator as a compound or impudence and voice: "The practice in our large cities of constantly preaching showy and pretentious sermons to simple Christians is an abuse, nay, it is one of the pests of our age." On the contrary, the man of God, orator or no orator, enters the pulpit conscious of his dignity and responsibility as an ambassador of Christ; as one therefore chosen to lead the people of God through the sea of wickedness unto the confines of the promised land. His message "will be grave and stately, and yet so simple that he may without effort touch in his discourse the most minute and ordinary questions of everyday life. His manner of address should be that of dignified conversation, like a father speaking to the hearts of his children and pointing out to them the way that leads to happiness."

This is the theory of preaching viewed in a supernatural setting. This theory finds its concrete expression in the lives of many zealous priests in this day and in this land; men who are seldom known beyond the boundaries of a parish, who, like the Curé d'Ars, sow the seed of the word "in omni patientia et doctrina." Every diocese in this country glories in the possession of such preachers. We have always had such. They have usually come from the seminary. May their number never grow less. May the influence of the seminary in training preachers of this type never languish nor decay. "Intende, prospere procede et regna."

JAMES D. O'NEIL.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "The Lost Art of Preaching", in the April issue of the REVIEW, implies charges against our seminaries, which, if true, would make it advisable to reform the curriculum. The statements on page 370, if fully borne out by facts, are enough to indict our seminaries both "in foro interno et externo". It is useless to repeat them here, except for the following (be it noted the charges are general, they speak of "our" and "all seminaries"): "The young apostle . . . *may* know some theology—although even that is rare; he *may* know some Church History—rarer still. But one thing is painfully evident—he can *not* preach. He has not been trained to preach. He has been, on the contrary, unconsciously trained to regard preaching as a comparatively needless part of his ministry." Again: "Underlying this disrespect for oratory is the deeper conviction that the priestly ministry begins and ends with the administration of the Sacraments and a sort of hazy conviction that the Church will somehow or other get along no matter what happens, since 'indefectibility' and 'Catholicity' are her Christ-given qualities."

I have a faint suspicion that the Rev. Lucian Johnston inherited the glasses of the stern but somewhat one-sided and inconsiderate Doctor Gray of Canon Sheehan's creation. If there is any seminary that falls under his indictments, let it either reform or be reformed. The priesthood is the mystical,

living continuance on earth of Christ's mission as Saviour. Christ's mission as Saviour has three functions, that of Prophet (teacher), Priest (sanctifier), and Pastor (ruler). Consequently the seminaries must fit the aspirant to the priesthood, already equipped by nature and grace, to take up this threefold function, the first of which, according to the very nature of his mission, is that of Teacher. By his teaching he must make one a believer; he next sanctifies the believer; he rules the sanctified believer. These are truisms of seminary education.

Now, the present writer holds no brief for other seminaries, but he would like to outline the homiletic course followed in the seminary with which he is connected. I think it will appear that the strictures referred to may admit of restrictions.

Acquaintance with grammar, rhetoric and ordinary oratory is, and *must be*, presupposed from the *classical course*, knowledge of philosophy from the philosophical course; though individual flaws and virtues in these branches find constant consideration. Further, it is evident that the homiletic training is not restricted to the scheduled hours of "Homiletics"—nearly all theological studies of a seminary have a tendency toward homiletics.

The homiletic course proper is divided into two sections: the first is for the I, II, and III theological courses, the second, succeeding to the first, for the IV course. The first section has two scheduled hours a week; the second but one hour. The methods followed in both sections are essentially the same.

At the opening of the scholastic year there are several weeks of theoretical instruction and, whenever called for to illustrate theory, occasional reading of some model. This theoretical instruction varies, as to the material treated, each year for three years, so that the same topic does not recur for specific treatment throughout the course. For these lectures the *Homiletic and Catechetical Studies by Myenberg-Brossart* are used as a basis; models are chosen at discretion. These lectures are continued throughout the year, as time permits.

The practice on the part of the students consists in the following. Everyone of the first section is required to make two sermons a year; at least one of these is, in most cases both are, delivered publicly in the auditorium. The students of the

second section "preach" at least twice, ordinarily more frequently. The student is given the theme; if necessary, he, especially if he be a beginner, receives special directions. He must first make an outline; this is submitted to the professor. The latter examines the outline and, if he thinks it called for, suggests improvements. (Let me mention here that this practice has always proved a great benefit to the student.) Thereupon the student works out his outline. Original work is made a *conditio sine qua non*. The sermon, when written out, is brought to the professor, who reads it, and again, unless the work be either approved or below criticism, makes his marginal notes. The sermon, revised in accordance with these notes, is delivered freely before the whole class assembled in the auditorium—not as the writer in the REVIEW strangely says of *all* seminaries: "Of course we all know that they all foster the custom of having a yearly sermon preached by every seminarian at meal time. But we all also are painfully aware of what a colossal joke is this same custom. Once a year! And then done to the rag-time accompaniment of rattling knives and forks and dishes. And there ends the training in preaching." And let me give credit to the youthful speakers: I have there heard some sermons, delivered by the more talented and ambitious students, that would grace any pulpit. But then the crucial test for the sermon's value comes—public opinion, and that an intelligent public opinion. Two or three students are called upon to review the sermon; all are welcome to express their opinion. These reviews are charitable criticisms of the faults and kindly appreciation of the merits of the sermon both as to composition and delivery. To the present writer's memory, but one inconsiderate critic's attention had to be called (privately) to charity. In certain cases the professor later talks the sermon over privately with the student, and even takes him privately to practise "preaching."

This method, or a similar one, ought to prove sufficient to develop preachers that will satisfy at least the ordinary public, and the ordinary critic. But despite all this work, some will turn out to be only mediocre preachers; others, failures, be it that they lack the natural grace and oratorical temper (for though 'poeta nascitur, orator fit', there must be some *natural fitness* capable of development), or be it that they are deficient

in classical education, or be it that they drop persistent effort —after they leave the seminary.

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THE PEACE PRAYERS OF THE MISSAL.

What plummet can sound the depths of human stupidity and human density? How incredibly blind we become to the beauties that throng before our eyes every day! Nothing short of a catastrophe, smiting our smug, well-ordered existences, is required to awaken us to the worth, loveliness, and grandeur of our everyday gifts and possessions. To my own personal shame I must admit that only quite recently did I perceive the long series and marvellous beauty of the different prayers for peace that are scattered throughout the Missal. For years I had been repeating these formulas, with what I fondly thought was an adequate amount of attention; and yet their appealing entreaties for peace, tranquillity, and security never obtruded themselves on my mind. It would appear that these most poetic prayers were framed when human lives were not so sheltered from aggression as ours were until recently. In those distant vanished centuries any day an irruption of Saracens or Danes or Norsemen, or the still worse scourge of civil war, might change prosperous towns into flaring beacons, and smiling villages into deserts. Consequently the faithful deemed it advisable to implore the divine protection many times throughout the year; so that God might fling over their uncertain and chequered days the mantle of His perfect peace. It may not be without interest and utility to point out these petitions echeloned along the ecclesiastical year.

Christmas Day, which fetes the arrival on earth of the Prince of Peace, turns naturally the thoughts of the worshipers toward that unspeakable blessing, and so we pray "that our gifts be adapted to the mysteries of the Nativity and obtain peace for us."[1] A similar supplication rises to God on the second Sunday after the Epiphany: "Almighty and Eternal God, who rulest Heaven and earth, be pleased mercifully to

[1] 2a Missa Nativ., Secret.

hear Thy people's prayers and grant us peace in our days." And though the prayers of the subsequent Sundays after the Epiphany do not mention peace expressly, they all without exception implore the assistance and protection of the Most High. On Palm Sunday the Church is reminded by the palms of the olive branch, which was a symbol of God's peace and pardon to Noah and his descendants, and she prays that those green branches now to be blessed may be a similar guerdon for the salvation of all her children.[2] On Good Friday the celebrant exhorts the congregation to implore the same grace: "Let us pray, beloved, for the holy Church of God: that our Lord and our God may deign to bestow on her peace, unity, and protection throughout the world: that He may render principalities and powers subject to her: and that He may grant us to glorify God by leading a quiet and peaceable life." Here the prayer lays stress on the necessity of peace for prayer and even for virtue as well. War, no doubt, has its glorious heroisms, its resounding deeds of daring, its shining episodes of self-forgetfulness; still for the vast majority of men peace is the indispensable necessity for prayer, virtue, and holiness of life.

Corpus Christi, preëminently the feast of Him who gave that sublime talisman for recognizing His true disciples—"by this shall all men know that you are my disciples, if you love one another"—Corpus Christi naturally suggests and calls for peace; and so we beg in the Secret of the Mass: "Grant, O Lord, to thy Church the gifts of peace and unity—gifts mystically symbolized by the offering."

Pentecost, too, which commemorates the outpouring of the Holy Ghost on the Apostles and the nascent Church, could not be without its prayer for peace. Not on the festival itself, but on the day immediately after, we pray: "God, who hast given to Thy Apostles the Holy Spirit, grant to Thy people the obtention of their requests, that to those to whom Thou hast given faith, Thou mayst give peace as well." The same appeal is renewed on the fourth Sunday after Pentecost: "Grant, O Lord, that the world be directed by Thy command

[2] "Deus qui per olivae ramum pacem terris nuntiare jussisti, praesta, quaesumus, ut hos olivae caeterarumque arborum ramos coelesti benedictione sanctifices, ut cuncto populo tuo proficiant ad salutem."

in peace, and that Thy Church may rejoice in undisturbed devotion." The Introits of the succeeding Sundays are all cries for the protection of God, but not until the eighteenth Sunday is peace mentioned expressly: "da pacem. Domine, sustinentibus te". On the twentieth the prayer intervenes again: "Bestow on Thy faithful, gracious Lord, pardon and peace: so that being purified from all sins they may serve Thee with tranquil minds."

It would seem, then, that on those feasts such as Christmas, Pentecost, Corpus Christi, when heavenly graces are poured forth on men, the Church is pained by the discords so frequent on earth, and she feels bound to beg God in His mercy to prevent or remove them. I deliberately omit the prayers that belong to the Canon; I omit also those Masses whose avowed or partial object[3] is to obtain peace. One would naturally expect that in them the idea of peace would be uppermost. But even the above gleanings show that all through the ecclesiastical year the longing and straining after peace, and the fear lest it be broken, accompany, so to speak, in undertone the devotions of the Church.

Nor are these supplications against war and battle confined to the ferial Masses. If we turn to the Proper of the Saints, we shall find several of the Blessed put forward as special intercessors or protagonists of peace; and the Church implores these heavenly champions to use their credit and influence with the Almighty to promote peace among men. We should certainly expect that the gentle Mother of our Redeemer would not be wanting in such an honorable company; nor is she. On the feast of her Visitation (2 July) we implore her to further peace among men. "Impart to Thy servants, O Lord, the gift of heavenly grace: so that to those to whom the birth of the Virgin was the beginning of salvation, the solemnity of her Visitation may bestow an increase of peace." A few days later (8 July) we ask St. Elizabeth of Portugal, an illustrious peacemaker while on earth, to obtain for us peaceful lives and happy eternities. "Most merciful God, who gavest the blessed queen Elizabeth, with other excellent gifts, the power of stopping wars, grant us by her intercession after the peaceful life

[3] Missa pro pace, ad tollendum schisma.

which we pray for here to reach eternal joys." The famous martyrs SS. Marius, Martha, Audifax, and Aachus (19 January) are besought to obtain the same boon for us: "Hear, O Lord, Thy people praying under the patronage of Thy saints: so that Thou mayst grant us peace in this life and glory hereafter." A similar appeal occurs in the Postcommunion of St. Mathias, (24 February): "Grant, O Almighty God, that through the holy sacrifice we have offered and by the intercession of Blessed Matthias, Thy Apostle, we may obtain pardon and peace." The Postcommunion for the Vigil of an Apostle is couched in exactly the same terms.

Thus in the various Masses of the year a chorus of petitions rises to God for peace and all its attendant blessings. If the opportuneness of these prayers, their beauty, their depth, never came home to us before, they ought to come home now. Would it not be well also to explain these facts to our parishioners in simple language, so as to show them that providentially every need, every grace is anticipated in the almost inspired language of our incomparable liturgy—a liturgy wherein has crystallized the faith and love and reverence and devotion of fifty generations? Oftentimes the people adopt with more zeal than prudence strange and unauthorized devotions.[4] Perhaps we are to blame largely for it, because we fail to show them the priceless pearls bequeathed to us from the ages of faith.

A non-Catholic and secular writer grows almost lyrical in his enthusiasm over the literary beauties of the Anglican services.[5] Still their prayers and rites are mere translations, often truncated and interpolated ones, from our missals and breviaries. Would it not be almost criminal negligence on our part if we did not try to make our people appreciate the beauty of the devotions that they participate in every day? And if we banded them all together in one huge crusade of prayers; if we were to get the innocent little children to lisp their prayers for peace every morning and midday and night, who

[4] "I have an idea that our piety as Catholics would be more robust, and that we would be brought more close to God, if the inspired language of the Holy Spirit formed a larger portion of our daily prayers." Canon Sheehan, *Under the Cedars and the Stars*, p. 147. This same idea was a favorite one of Lacordaire's, and he voices it several times in his letters of direction.

[5] Saintsbury, *The Earlier Renaissance*, pp. 249-251.

knows but that God, touched by our earnestness, might grant that unspeakable favor sooner than politicians and diplomats would have us believe?

WILLIAM P. H. KITCHIN.

FACULTIES FOR MISSIONER FROM ANOTHER DIOCESE.

Qu. Will you please give me in your magazine, at your earliest convenience, the solution of the following case, a real one of recent occurrence. Father X., pastor of a country parish, calls in Father Q., a missioner from another diocese, to give a mission. He has had Father Q. last year for the same purpose, and obtained for him the necessary faculties from the Ordinary. Father Q. is well and favorably known to the Ordinary, and has given many missions in the diocese. But Father X., through some unaccountable oversight, entirely forgets on this occasion to ask for faculties for the visitor. The fact that the Ordinary was at the time away from the diocese, coupled with the further fact that the missioner had not written beforehand to say just when he was coming, may account for this forgetfulness. It is only two weeks after the mission is over that the pastor adverts to the fact that there were no faculties secured. The missioner is by this time in unknown parts; many of the parishioners have left the parish and gone to the woods; if the parish was told of the mistake and bidden to make their confessions over, many of them would be scandalized, and many would worry over their Communions. Under the conditions, what is to be done? Is the pastor justified in holding that "Pia Mater Ecclesia supplet"?

Resp. In the statement of the case one item of importance is omitted. Did the pastor, Father X, call in the missioner from another diocese with the permission of the bishop of the diocese where the mission was held? Or, in the absence of the bishop, did he have the permission of the vicar general? If he did, and if we presume that Father Q, the missioner, was a religious, there is no difficulty, as the bishop's permission is supposed to include faculties to hear confession. Sabetti-Barrett (n. 775) says: "Religiosus missionarius advocatus ab Episcopo ad missionem peragendam in ipsius diocesi, eo ipso accipit approbationem tacitam ad audiendas confessiones tempore missionis pro quo advocatur. Idem dicendum si requisitus fuit a Parocho vel alio superiore ex licentia Episcopi." We can hardly imagine that the pastor in the case invited a missioner

from another diocese without the consent of his bishop. In the highly improbable hypothesis that the bishop of the diocese was not consulted, the question resolves itself into one of *error communis*, with at least a *titulus existimatus* on the part of the confessor. Theologians hold that in the case of *titulus coloratus* the Church certainly supplies the defect, and that in case of a *titulus existimatus* it probably does so.

TIME FOR EASTER DUTY.

Qu. According to the new Canon Law may the time for the faithful to make their Easter duty be extended from the first Sunday in Lent to Trinity Sunday? Such is the regulation in this diocese, but I have read the contrary in the REVIEW.

Resp. The Code, while prescribing the two weeks from Palm Sunday to Low Sunday as the time for performing the Easter Duty, declares that, without special indult, the bishop may, if circumstances require it, extend the time so as to include the weeks between the fourth Sunday in Lent and Trinity Sunday. By special concession the bishops of the United States have been empowered to extend the time for Easter Duty from the first Sunday in Lent to Trinity Sunday, and this concession appears to be still in force. This is the intent of the paragraph on page 497 of the REVIEW for November, 1917, to which, doubtless, our correspondent refers.

"THE SUPPORT OF OUR PASTORS".

Qu. Can a parishioner who is able to contribute to the support of his pastor, but refuses to do so, be validly absolved? I have a system of taxing my parishioners according to their means, and for this I have the approval of the bishop. The reason why the particular person refuses is not poverty. He can afford to contribute his share, but prefers to cite the former custom, by which he contributed only five or six dollars per annum.

Resp. The parishioner in the case may be validly absolved. Indeed, he has a right to absolution, and the denial of absolution cannot be at all justified. It is true that the faithful are obliged by natural and divine law to contribute to the support of those whose lives are devoted to their spiritual welfare. This obligation is imposed also by ecclesiastical law. In most

English-speaking countries, where there are neither tithes nor state support, this obligation is discharged by voluntary contributions. It is an obligation of justice as well as of obedience to ecclesiastical authority. And, although the manner and the quantity of the contribution are not accurately determined by council or synod, the obligation is none the less certain and grave. Nevertheless, it is not possible to fix the obligation *sub gravi* on a particular parishioner in any definite amount unless it could be shown that the parishioner, by his refusal, is the cause of real want on the part of the priest or of an unfair burden on the part of the other parishioners. These principles formulated by Kenrick (Tract. IV, p. 2, n. 64) are adopted by most theologians. Kenrick does, indeed, hold that absolution may be denied to those who, "out of avarice, refuse to give anything" ("qui prae avaritia recusant quid dare"). But in the case proposed, the parishioner, apparently, is willing to pay "five or six dollars per annum". The Third Plenary Council of Baltimore is not unduly severe when it refers to the denial of absolution for refusal to contribute (when the grave obligation in the matter is not certain) as an atrocious and unworthy custom ("atrox et indignum"). The Council solemnly calls on the bishops to punish any or all who may *attempt* such a thing. (*Concil. Balt. III*, n. 292). To the credit of our clergy be it said that, as the Fathers of the Third Plenary Council could hardly believe that such practices were really to be found among the clergy, so, to-day, we can, at the worst, imagine that our correspondent may have thought of denying absolution in the case and that he has not actually done so.

FRACTURED ALTAR-STONE.

Qu. What kind of a fracture, or break, unfits the altar-stone for use during Mass? For instance, if a considerable portion of the stone were cut off along the edges, without touching the repositories for the relics, would the altar-stone retain its consecration? It is sometimes inconvenient for a priest who attends several missions to carry a large altar-stone from place to place.

Resp. It is not easy to answer the question in general terms. It is certain, however, that any break or cut in the altar-stone

which uncovers the relics, even though these are afterward replaced, unfits it for use. Again, it is certain that the breaking of the seal over the relics unfits the stone for use. Apart from these cases, the principle is that a serious fracture ("enormis fractura") causes the altar-stone to lose its consecration. But what is to be considered an *enormis fractura?* Some authors consider that the fracture is serious when any one of the lateral crosses is separated from the rest of the stone. Others hold that this does not affect the consecration unless a "notable part" of the stone is separated with the cross. Others again believe that, so long as the relic repositories are untouched, the stone remains consecrated whilst it is large enough to hold the Host, chalice, and paten. Zualdi (tr. O'Callaghan) says that the altar-stone loses its consecration "if it is so broken that one part cannot hold the entire of the host and the greater part of the foot of the chalice". (*The Sacred Ceremonies of Low Mass*, p. 47, n.)

PROTESTANTS AND JEWS IN CATHOLIC CHURCH CHOIRS.

Qu. In the March number of the REVIEW, page 303, I read: "From the active participation in the divine services even the *excommunicatus toleratus*, whose excommunication is publicly known, or who has been excommunicated in an ecclesiastical court, must be excluded", and farther down I find: "As Protestants fall under the class of *excommunicati tolerati*, the Code", etc. How, then, about Protestant and Jewish singers in our church choirs? Is not the singing of our liturgical prayers considered "active participation in the divine service"?

Resp. It is well known that the presence of Protestants or Jews in the choir of a Catholic church and their participation in the singing of the services is an abuse and should not be permitted. Sabetti-Barrett, after referring to the admonition of the Council of Carthage ("Cum haereticis nec orandum nec psallendum"), quotes from a decree of the Holy Office (22 June, 1859) as follows: "Illicitum est ergo in sacris functionibus haereticos in chorum invitare, alternis psallere, dare eis pacem," etc. (*Theol. Mor.* n. 154). The general principle is that we may not share with them actively or passively those functions and rites which, although external, are

a sign of that interior bond of unity which should exist among all the faithful, but which does not exist between us and them. An abuse is an abuse, even when, for some reason, it may be tolerated. The same theological authority adds: "In omnibus istis attendendum est ad mores regionis et ad peculiares circumstantias, ex quibus fieri potest ut eadem actio diversam apud nos habeat significationem ac alibi." This principle of prudence may tolerate Catholics, under some circumstances, singing at a non-Catholic service, but it is not easy to see how it may be invoked to sanction the presence of non-Catholics in the choir of a Catholic church.

CONFESSION OF DESIRE.

Qu. Whilst I was preparing for my school children the Catechism instruction on Spiritual Communion, I noticed that the Rev. W. Faerber in his Commentary calls Spiritual Communion a "Communion of Desire", which term seemed to me very appropriate, as the children are already familiar with the term "Baptism of Desire", and thus are able at once to grasp the meaning of Spiritual Communion. Now it occurred to me that we might also call the act of Perfect Contrition a "Confession of Desire", in order to give the children an accurate and clear apprehension of the act of contrition. In the formula for an act of contrition we pray: "And I firmly resolve, with the help of thy grace, *to confess my sins*, to do penance", etc. What do you think of the suggestion?

Resp. It is a question of terminology. There may be the advantage to which our correspondent adverts. On the other hand, it seems to us that the change is undesirable. It would, so to say, be subordinating the essential to what is, in a sense, secondary. The act of perfect contrition, being an act of love which unites the soul with God, does indeed include implicitly the desire to confess, since the Sacrament of Penance is the means divinely instituted for the remission of sins. But, in the common opinion of theologians, the desire to confess need not be explicit. When, for example, through inadvertence, or forgetfulness, or invincible ignorance, the act of perfect contrition is elicited without explicit thought of subsequent confession, it still has the effect of remitting sin. It is right and proper to inculcate the need of actual, explicit desire to confess. Since, however, this is not absolutely essential to the act of

contrition, to designate the act in terms of the desire to confess would be theologically an undesirable change.

STIPEND FOR THE SECOND MASS ON SUNDAY.

Qu. Would you please answer in your "Studies and Conferences" the following. According to the new Canon Law pastors in this country will be obliged to offer one Mass on Sundays and certain feast days for their parishioners, and hence will not be able to accept a stipend for a second Mass, should they happen to binate on the days in question. Now, moralists tell us that in case of bination, where the intention of the priest for one Mass is engaged *ratione officii* or *ratione stipendii*, he still might offer a second Mass for some charitable purpose, as long as there is no question of personal gain. Thus I am informed that the alumni of the Innsbruck Seminary have the privilege of taking a second stipend on Sundays, etc., provided this second stipend is sent as an alms to the Innsbruck Seminary. Now, suppose a pastor on Sundays, etc., offer his first Mass for his parishioners, may he offer his second Mass for some intention for which he receives the customary stipend, provided he use this stipend for a missionary fund, or for the benefit of his own church, or for some other pious cause.

Resp. Not without special indult. Noldin, referring to several decrees of the Sacred Congregation of the Council, says: "Ecclesia semper prohibuit ne binantes, absque speciali privilegio pro secunda missa, stipendium acciperent, aut per eam obligationi justitiae sive propriae sive alterius satisfacerent. Nihil tamen impedit quominus per eam obligationi *caritatis* et *gratitudinis* satisfaciant. Licentia pro secunda missa accipiendi stipendium quandoque conceditur ratione paupertatis celebrantium vel in favorem piae causae." (*De Sacramentis*, n. 207.) Lehmkuhl, (II, 296) refers to this as "speciale omnino privilegium", "privilegium S. Sedis". Sabetti-Barrett (n. 714, Q. 4) cites a rescript of the S. Congregation of the Propaganda, 15 October 1863, by which faculty was granted to missionary bishops ("Ordinariis Missionum") to allow their priests to accept a second stipend, "justa et gravi causa intercedente". The privilege which the alumni of Innsbruck Seminary are said to enjoy must have been granted by Apostolic favor. Of course, it is well known that a stipend may be received for each of the three Masses on Christmas Day. For

the full discussion of the question of the second stipend and an account of the exceptions granted by special indult, the reader is referred to an article "A Second Honorarium on Sunday" in the REVIEW for February, 1918, pages 150 ff. We are informed that, by recent enactment, in some dioceses, one hundred dollars has been added to the pastor's salary to compensate for the loss of the stipendium on the days when he is obliged to offer the Mass *pro populo*.

THE "SECRETA" OF THE MASS.

Qu. What is the exact meaning of the Rubric *Secreto dicit*, in regard to certain parts of the Mass? May the celebrant recite them while inhaling?

Resp. Rubricists and moral theologians, while they explain that the prayers which are to be said *secreto* may not be recited *alta voce*, are careful to note also that they may not be recited *nimis secreto*. Lehmkuhl says, "Immo nimis secreto verba proferre periculosius est quam paulo altius". The reason is that the words must be really pronounced "sensibili et audibili modo". This applies more especially to the words of consecration. We do not quite understand how the words could be really pronounced "while inhaling". Certainly the practice is not commendable from any point of view, even though a form of words "pronounced" in that way may be valid.

INCARDINATION AND EXCARDINATION.

Qu. My assistant is something of a canonist, and we disagree occasionally on the application of a general principle. He holds to the letter of the law, and I am more inclined to look to the spirit and general purpose of the Church. Now, we have both been consulted by a conscientious priest who is anxious to know his present status, and, as the see is vacant, he is consulting learned men in the matter, with the usual result of finding that "doctores scinduntur".

The case is this. Sacerdos was ordained "ad titulum missionis". On account of ill-health he went to another diocese, with letters from his bishop containing an *exeat*, if the new location proved beneficial. He was welcomed by the new bishop, who offered to incorporate him in the diocese, but Sacerdos waits to see the effect of the change of climate. After a few years, greatly benefited in health, he agrees to become incardinated and is appointed pastor of a new parish, where

he labors as pastor for eight years. He obtains an *exeat* from the bishop of his first diocese, resigns the parish which he had held there, and presents all the necessary documents to the new bishop, who states in a letter that "they are all received and satisfactory". Ill-health and press of work prevent the bishop from completing the details and he dies suddenly without having administered the *juramentum*. The bishop of Sacerdos' native diocese regards the excardination as complete and drops his name from the list of "absent on account of sickness". The new bishop considered that the essentials of incardination were complete, frequently alluded to Sacerdos as one of his own priests, and, as said, appointed him to a parish, not as "acting rector", which was his usual designation of strangers in the diocese, but as "pastor".

My assistant argues that all the essentials of incardination were not observed, that Sacerdos is free to go or remain, that he still belongs to his original diocese, although he has been eleven years in the new diocese. He claims that decisions favor this view. I maintain the opposite. Will you kindly judge between us and answer the following questions:

1. What are the essentials of incardination?
2. To what diocese does Sacerdos belong?
3. Are eight years as pastor equivalent to incardination?
4. Has not Sacerdos done all that depended on him, and is he responsible for the delays of others?
5. Has there been any recent decision that would help us to reach a conclusion?

Resp. In the past there has been, as every one knows, a good deal of informality about excardination and incardination in dioceses of the United States. To avoid controversies and abuses the S. Congregation of the Council issued a general decree, 20 July, 1898, forbidding what is known as presumptive incardination and prescribing formal written documents and an oath on the part of the cleric declaratory of his intention to remain permanently in the diocese. This is known as the decree *A primis*. As there was some doubt whether the oath is required for validity or only for liceity, the S. Tribunal of the Rota rendered a decision, 9 January, 1912 (*Acta Ap. Sedis*, IV, 249) which favored the stricter interpretation. Nevertheless, in the following year (13 January, 1913) the S. Congregation of the Council declared that certain incardinations in which the formality of the oath had been omitted, were valid. This leaves room for difference of opinion. Dr. Meehan, in an

article in the REVIEW for April, 1913, quotes Dr. Vidal in support of the view that, in the United States at least, the omission of the oath did not render an incardination invalid. On the other hand, a writer in a recent number of the *Irish Ecclesiastical Record* (April, 1918) holds with the decision of the Rota and declares that, in his personal opinion, the reply of the S. Congregation of the Council was "merely an equitable provision to relieve a very difficult situation".

Turning to the Code of Canon Law, we find the new legislation in Canons 111 to 117. We may take first Canon no. 114: "Habetur excardinatio et incardinatio, si ab Ordinario alienae dioecesis clericus beneficium residentiale obtinuerit cum consensu sui Ordinarii in scriptis dato, vel cum licentia ab eodem in scriptis concessa e dioecesi discedendi in perpetuum." Now, according to Canon 1410, a parish, even though the revenue be derived from voluntary offerings of the faithful, is a benefice, so far as this Canon is concerned. We have, then, equivalent incardination (not indeed, informal, as before 1898) when, having secured the written consent of his bishop or his bishop's permission "to leave for good", a cleric has conferred on him a parish in another diocese by the Ordinary of that diocese.

Apart from this case, Canon 112 enacts: "Ut clericus alienae dioecesis valide incardinetur, a suo Ordinario obtinere debet litteras ab eodem subscriptas excardinationis perpetuae et absolutae, et ab Ordinario alienae dioecesis litteras ab eodem subscriptas incardinationis pariter perpetuae et absolutae." Thus formal letters of excardination and incardination are required for validity, and informal incardination is abrogated, as in the decree *A primis*. Canon n. 117 further enacts: "Ad incardinationem alieni clerici Ordinarius ne deveniat nisi. . . . 3°. Clericus jurejurando coram eodem Ordinario eiusve delegato declaraverit se in perpetuum novae dioecesis servitio velle addici ad normam sacrorum canonum." The oath, then, is certainly prescribed as one of the formalities of the act of incardination, but, whether for liceity alone or for validity, we do not venture to say. However, the writer quoted above, in the *Irish Ecclesiastical Record*, while he held that it was required "for validity" in the decree *A primis*, holds that it is acquired merely "for liceity" in the new Code.

Finally, it should be added that the decree *A primis* explicitly, and the new Code implicitly, lays down the principle "no excardination without incardination". Excardination does not take effect unless incardination follow, as there is to be no unattached clergy.

These are the essentials of incardination in the present legislation of the Church. We must, however, be excused from answering in a categorical manner the second question: "To what diocese does Sacerdos belong?" That is for others to decide. Our opinion, however, is that if he claims the new diocese, he could make a very strong case. Exact dates, which are somewhat confusedly stated in the presentation of his case to the two disputants and to us, should be brought out, the text of the bishops' letters exhibited, and, it seems to us, at least, the argument might be based on the contention that only the oath was wanting to the formalities, the oath being of doubtful necessity to the validity of the transaction. After 1898, and before 18 May, 1918, the formal presentation of a residential benefice by the bishop of the new diocese would not be sufficient, and the possession of it for eight years would constitute only a presumed incardination which had and has no force in law. Sacerdos is not, indeed, responsible for the delays of others; but if there is a question about his status, it is a question of the validity of an act, and, if an essential formality was omitted, it is irrelevant to inquire whose the fault is. So far as we know, there have been no recent decrees on the matter except those cited above—the Rota decision, 9 January, 1912, and that of the S. Congregation of the Council, 13 January, 1913.

MASS "IN DIE OBITUS".

Qu. May a Mass "in die obitus" be sung every day from the day of death to the second day after the funeral, inclusive?

Resp. According to a principle laid down by Cavalieri (quoted by Wapelhorst, page 52 n.). "Temporis spatium ab instanti mortis usque ad sepulturam in favorem recens mortui pro uno eodemque die reputatur". This is in keeping with the spirit of the Church. Extending, in the same spirit of benign interpretation, the meaning of "dies obitus," custom has

sanctioned the celebration of Mass " in die obitus " during the two days after burial. And the custom has the approval of the Sacred Congregation of Rites. Wapelhorst (loc. cit.) gives references to decrees on this subject.

READING THE WORDS OF CONSECRATION.

Qu. Is it of obligation to read the words of consecration from the chart?

Resp. Neither the Rubrics of the Mass nor the rubricists mention the obligation of reading the words of consecration from the chart. The Rubric says, " distincte, reverenter et secreto profert verba consecrationis ". The only comment of the rubricists is that this should be done " sine ulla capitis aut oris contorsione nec violenter efflans super hostiam "; the celebrant " should not stand awkwardly ", " should not raise his voice, or pronounce the words in a forced way ". There is no reference to reading the words, and therefore, apparently, no obligation to do so, so long as the celebrant is sure he can rely on his memory.

HIGH MASS WITHOUT SINGING.

Qu. I know it is unheard of to celebrate a High Mass with Deacon and Subdeacon in dalmatics, and all the ceremonies observed, but without any singing whatever. Still, as a speculative question, has this been actually forbidden?

Resp. Yes. The S. Congregation of Rites by a decree of 21 July, 1855 (n. 3031) answered in the negative a number of questions the first of which was, "An loco Missae Solemnis cum cantu, ad evitandam diuturniorem moram, celebrari possit Missa lecta, eidem inservientibus Diacono et Subdiacono, Dalmatica et Tunica indutis? "

Criticisms and Notes.

GOD AND MAN. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. I: God. Vol. II: Man. P. J. Kenedy & Sons, New York. 1918. Pp. 392 and 355.

The second of these two volumes was first in the order of publication and received notice in these pages at the time of its appearance (February, 1917). The volumes are here conjoined as being the essential parts of a whole which is relatively complete. God and Man as they are manifested to us in the light of revelation and the deductions of reason from revealed principles—such is the subject matter. The first volume embraces the theology of the Trinity, the Incarnation, and the Redemption. The second volume comprises the theology of man's original state of innocence and of the Fall; his restitution through Divine Grace and his ultimate condition of happiness or misery.

It will be noticed therefore that the tract *De Deo Uno* does not fall within the scope of the first volume, nor do the questions *De Deo Creante* within the limits of the second. It were much to be desired that these portions of the systematic course of dogma had been or were to be supplied by the same eminent authority according to the plan and method pursued in the volumes before us. For, after all, it is these portions of dogmatic theology that it is most important to have multiplied in the vernacular, since it is in them that occur the problems which for the most part haunt the modern mind and therefore call for thorough explication and demonstration at the hands of the prophets in Israel. On the other side, it should be recognized that to have the theology of the principal mysteries of faith set forth in English is a decided advantage for divinity students, since both from a didactic and a psychological point of view the mother tongue is for the majority the most efficient vehicle of information, just as it is the sole medium for the instruction of the faithful.

Moreover, in the present case the author has judiciously combined the use of English in the text with considerable Latin annotation in the margin, a feature which we have repeatedly had occasion to commend in the Pohle-Preuss series of dogmatic text-books. Another feature calling for commendation in the present case is the felicitous union of the historico-positive with the scholastic method in the development of the doctrine. The former of these two ele-

ments lends a note of actuality and the latter a means of intellectual and spiritual realization of theological truth. An instance of the one may be seen in the treatment of the doctrine of the *Logos*, of the other in the Thomistic synthesis on the Trinity. As the latter is the more familiar, it will be enough to allude here to the former. It was customary until rather recently to find the rationalistic critics insisting that the Logos in St. John's Gospel was only a doctrine borrowed from Alexandrian philosophy. But even Harnack now admits that "the elements operative in the Johannine theology were not Greek Theologoumena—even the Logos has little more in common with that of Philo than the name, and its mention at the beginning of the book is a mystery, not the solution of one—but the Apostolic testimony concerning Christ has created from the old faith of Psalmists and Prophets a new faith in a man who lived with the disciples of Jesus among the Greeks." [1] To which concession Professor Labauche subjoins that Harnack ought to have added that the name also of the Johannine *Logos* must have come from the Palestinian itself, since this word was called by that name at a quite early date, the term *Logos* being the translation of the Aramæan term *Memra*, Word.

Besides, Alexandrian influence, as the author goes on to observe, could not have made itself felt in Palestine except before the time of Philo; for the latter was instrumental in bringing about between the Jews of Palestine and those of Alexandria a spirit of distrust which put a damper on the intellectual relations between the two. For, despite the fact that Philo professed profound respect for the beliefs of his countrymen and sought to show that whatever good there was in Greek philosophy was borrowed from the books of Moses and the Prophets, he was nevertheless looked upon by the Jews of Palestine as a rationalist and his Alexandrian followers somewhat as heretics. It is an utterly erroneous conception of things, therefore, to attribute to Alexandrian philosophy the Johannine theology of the Word of God (pp. 30—32).

Other illustrations of the note of actuality might be cited from the author's treatment of Christ's human knowledge (pp. 266—280), and that of vicarious satisfaction (pp. 337—345). The ancient truth is seen here to be brought out with new effulgence by the very shadows with which modern rationalism has enshrouded it.

It should be noticed that the subtitle of the two volumes, *Lectures on Dogmatic Theology*, is not to be taken in the sense usually attached to the term "lectures", as more or less discursive expositions of the subject. The treatment is throughout decidedly close and

[1] Harnack, *What is Christianity?*, l. xi, p. 218.

systematic, though not quite so rigidly didactic as is the case with the average scholastic manual.

It is a pleasure to note an improvement in the translation of the first volume over that of the second. The French idiom is here less apparent. One or two slight inaccuracies are noticeable. Treating of relations, the author says that "in creatures real relations . . . are all accidents" (p. 61). This is incorrect. There are such entities as "transcendental relations", which are *real*, but are not *accidents*, since they belong to the very essence of their subject. Thus creatures are really but transcendentally related to the Creator; the body is thus related to the soul; matter to form; essence to properties, and so on. At page 281 we read that "sensation is not a representative, but an appetitive phenomenon". This also is inexact. Sensation as such must not be confounded with feeling. The former is primarily a cognitive state, a simple representation or initial perception of some phenomenon, and may or may not result in an affective state or feeling.

CUESTIONES MISTICAS; o sea Las alturas de la contemplacion accesibles a todos. Alientos, estimulos y desenganos de los grandes Maestros de espiritu a las almas espirituales y a sus directores. Por el Padre Fray Juan G. Arintero, O.P., Salamanca, Calatrava. Pp. 616.

To readers familiar with the spiritual and devotional literature of modern Spain, Father Arintero is no stranger. Apart from his numerous writings of an apologetic and exegetical nature, his exhaustive treatise on the theology of contemplative prayer, *La Evolucion Mistica*, is proof not only of deep and solid erudition and extensive reading in the domain of ascetical masters, but of an intuitive knowledge how to apply the principles of the spiritual science to the ordinary life of meditation and the various degrees leading to the habit of contemplation.

The present work, *Cuestiones Misticas*, is the result of an effort to bring the knowledge and use of contemplative prayer within the range of common devotional aspiration toward Christian perfection. The substance of the volume has already appeared in the form of a series of articles published in the *Ciencia Tomista* (1914—1915), organ of the Dominicans of the Spanish Province.

In the *Prologo* the author reviews and analyzes the chief literary phases of our mystical theology, and traces the source whence the evolution of the contemplative habit proceeds. Next he points out the importance and practical advantages accruing from the cultivation of this habit. He lays stress upon certain distinctions which must be noted in order to avoid misapprehensions regarding the subject

of mystical theology, and the wrong deductions which tend, so to speak, to alienate the devout inquirer from the practice of contemplation, or else cause him to cultivate a false method that leads to self-concentration.

The discussion of the subject proper is grouped under seven principal questions, namely: Should one desire the habit of divine contemplation? May anyone hope to attain to it by science and proper effort? Why are there, as a matter of fact, so few contemplatives? Does holiness presuppose the habit of contemplation? Are the mystical and the ascetical habit essentially different and independent of each other, or is the ascetical subordinate to the mystical? What are the characteristic marks of the mystical state? What are the chief phases or stages of progress in the attainment of the habit of mystical contemplation?

In the last mentioned question the author marks the distinction between ordinary prayer and that higher form of communication with God which lifts the entire soul, and not merely the attention of the mind or certain limited faculties, into the supernatural sphere. He illustrates his teaching by reference to St. Teresa, and by comparing her method of gradual advancement with that of other mystics. The Venerable Aña Maria de San Jose, Abbess of the Discalced Franciscans, is singled out as a striking example, in the sixteenth century, of progress in contemplative prayer.

The concluding chapters of the volume dwell upon the excellence of the contemplative over the active life, and show how the apostolic vocation combines and is superior to both.

As a disciple and interpreter of the Angelic Doctor, Fr. Arintero appeals of course to the Thomistic sources in the first instance for corroboration of his theory. That theory explains how the soul, having stripped itself of the fetters of worldly pursuit and yielding itself unreservedly to the hands of God, becomes, through this singleness of purpose and by a spontaneous concentration upon the image of the divine mercy, absorbed. Amid the deep silence of this concentration it tastes the warmth and attraction of God's beauty and keeps its spiritual eye fixed on the same. This loving gaze, which is of the nature of an appeal, a prayer, to participate in the riches and sweetness of the Holy Spirit, gradually becomes the act of contemplative prayer, as it is understood in mystic theology.

Fr. Phillipe Chevallier, of Quarr Abbey, referring to the work of Fr. Arintero, writes: "If mystical writers, St. John of the Cross in particular, also call by the name of contemplation the first influence of the gifts of the Holy Spirit which teaches a soul thus to beg, or again the transformation which takes place little by little in a soul remaining passive, it is because the divine cause of

contemplation and the divine effect which it allows, are still further beyond human language than is the attitude itself of the contemplative soul; it is also that these three realities merge into one so closely that we cannot speak of one without touching the two others.

"Does then the same word signify cause and effect? Most certainly. Theological language abounds in similar expressions having a double meaning which leads no one into error. Creation, for example, means the creative act and the universe created; redemption, the work of the Saviour as well as the multitude redeemed; justification is a divine act and a quality of the soul; interpretation and exegesis signify at once the work of the commentator and the solution that he proposes. The context always enables one to appreciate at once the value of the term.

"Therefore to understand the conclusions of Fr. Arintero, one must beware of isolating the different elements in divine contemplation; it is better to group them, to maintain them as united as they are in reality, and to notice also with all those who treat of this contemplation that it is a first fruit of the Holy Spirit in us, which allows in turn and in the measure that God has fixed for each of us, the full expansion of all the divine gifts."

THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL. By the Very Rev. Bede Jarrett, O.P. Cathedral Library Association, New York. 1918. Pp. 123.

We have here one of those happy and fruitful interpretations of spiritual truth which, if we may adapt an expressive phrase consecrated to another object, *illuminando intellectum inflammat effectum*; one that not only the intelligent layman or woman will appreciate, but likewise the professional student of theology, including the priest, will find a door opening into the deeper significance of truths which often are concealed or but half revealed by the technical treatment of dogma. Within the limits of its subject matter the booklet might well borrow the title of another eminent Dominican's more stately tomes, *Theologia mentis et cordis*. For it has to do with the very soul of all true theology, the life of God in the life of man—the intimate converse of the Creator with the rational creature; of the Spirit of God with the spirit of man; or rather, as the title of the original expresses it, the indwelling, the inhabitation, of the Holy Ghost in the souls of the just. The work in French by Père Froget, O.P.,[1] is one of those products of profound spiritual insight and luminous expression of which the French masters hold the crafts-

[1] *L'Inhabitation du S. Esprit dans les Ames justes.*

manship. Father Jarrett wisely decided not to translate it, but to adapt it to the modes of thought and feeling and forms of expression which constitute the mental furnishings of people to whom English speech is habitual. He has thus given us a solid and luminous, even though brief, exposition of the manner of God's abiding presence; of the gracial qualities that precede and accompany it; and of the blessedness and the gifts and fruits that are engendered in the soul as the living adornment of the habitual Presence. In addition to this he has produced an eminently practical compend of spiritual doctrine, a book which in its limpid depths reflects the devotional mind of Newman; in its strength of thought, the dogmatic force of Manning; and in the general movement of its imagery and sentiment the spiritual but restrained fervor of Hedley.

The material is molded into the form of meditations, each consisting of three almost equal points. The points are not chunky but fluent; not dry-as-dust but humanlike and sensible. They are easily read, easily remembered, and so happily suggestive as to make meditation almost easy and pleasant. The habitual use of the book will go far to engender in the soul that abiding consciousness of God's presence in which lies the genuine fruitage of meditation and the root of all priestly life and ministry. It should be noted that the series of meditations, whereof the number is twenty-six, is prefaced by the memorable Encyclical of Leo XIII (5 June, 1897) on the Holy Spirit. The volume therefore furnishes appropriate spiritual instruction preparatory to Pentecost.

May we not suggest in conclusion that Father Jarrett, having proved his power to adapt Theology to meditational purposes, would continue on this line? Such books as Bishop Bellord's *Meditations on Christian Dogma*, and Bishop Hedley's several works of a cognate character, might well be supplemented by an elaboration of the various other portions of Theology. There are many such books in French which might advantageously be adapted—not merely translated—in view of the English reader's mentality. And no one could do this better than Father Jarrett.

THE GOLDEN YEAR OF THE GOOD SHEPHERD IN BOSTON. Compiled from the Annals of the Convent. By Katherine E. Conway, author of "In the Footprints of the Good Shepherd". Thomas J. Flynn and Company. 1918. Pp. 268.

It is but a few years to the centenary of blessed activity inaugurated by the Venerable Marie de Ste. Euphrasie Pelletier at Angers, in countless institutions of reform and religious uplift throughout the world. In the history of conventual development in modern times

there is probably no parallel to the growth of what in 1829 was known as the modest House of "Les Dames du Bon Pasteur d'Angers". We have in the United States alone six provinces of the Order, with over a thousand professed nuns directing communities of Magdalens, of Penitents, of Preservation children, as the different branches of the work are denominated. Thus the Sisters of Our Lady of Charity of the Good Shepherd carry on the saving mission of their Divine Master with unceasing care in practically every large centre of social activity where corruption gets its hold on the young.

As early as 1842 the Foundress of the Generalate at Angers had found means to establish houses of the Order in Louisville, Kentucky. For that community she had with singular foresight chosen members from France, Ireland, Germany, Italy, and Belgium. The seed soon passed to Montreal in 1844, and then to Philadelphia in 1850. There was great need of a house in New York; but it was not until 1857 that Archbishop Hughes saw his way to permitting the nuns of the Good Shepherd to establish a refuge in the city. Strangely enough, the determining factor in this movement came from the Protestant matron of the Tombs prison, who knew something of the good done by the nuns in reforming the abandoned young women, of whose misfortune in a thousand ways she was a daily and a helpless witness. In 1859 Bishop Fitzpatrick of Boston sought to obtain the Sisters for his diocese; but it was not until 1867 that Bishop Williams succeeded in bringing a colony of the Good Shepherd nuns to his see city. They located in a four story house on Allen Street and labored there for a time in that primitive apostolic fashion which is the lot of all our pioneers in religious foundations. The story of the gradual growth and development of the institute amid many difficulties in the centre of Puritan prejudice is told by Miss Katherine E. Conway in the souvenir volume before us. It is an interesting as well as faithful record of self-sacrifice and achievement in raising the standard of womanly virtue through patient industry, prayer, and penance. What transpired in the Boston community during the fifty years just passed, is but a reflex of what Miss Conway had already, and in the exquisite literary form of which she is practised master, told in an earlier volume about the New York foundation. *The Golden Year of the Good Shepherd in Boston* is a supplement in which the author follows the annals of the community. This, to be completely appreciated, must be read in conjunction with the earlier history giving a full and vivid picture of the Sisterhood in New York and in the spirit of its original foundation.

The typographical work comes from the Plimpton Press, and makes the volume not merely a book that fills a place in the history of Catholic institutional development in America, but also an agreeable page to dwell upon for instruction and edification.

A MEMOIR OF WILLIAM A. STANTON, S.J. By William T. Kane, S.J. With an introduction by the Most Rev. J. J. Harty, D.D., Archbishop of Omaha. B. Herder Book Co.: St. Louis, Mo., London. 1918. Pp. 262.

Father William Stanton was an American Jesuit who died at the age of forty-one, leaving a record of singular efficiency and self-sacrifice. Born in 1870 in Illinois, he was educated at the Jesuit College in St. Louis. In 1887 he entered the novitiate at Florissant. In 1894 he was sent to St. Ignatius College, Chicago, to teach English and Mathematics, preparatory to his study of theology. The following year found him at Detroit teaching Physics and Geology. In November of 1898 his Provincial sent him to Belize, the capital of British Honduras, where his active missionary life may be said to have had its beginning. There he first manifested that enthusiasm for sacrifice which made him all things to all men, and which became the source of his influence with the natives no less than among his American brethren. There was in his blood the mixture of the Celt and the Creole which roused an apparently phlegmatic disposition to undergo any hardship that demanded grit and nerve, so long as it was in the cause of Christ. The study of nature and the heavens became one of the means by which he acquired the gift of the expert teacher who at the same time retains the zeal and ingenuity of the apostle. In 1899 he was recalled for a time to St. Louis to complete his theological studies, but before the end of the course he was sent to Manila, P. I., where there was great need of assistance in the Astronomical Observatory taken over by the U. S. Government. There he was ordained priest. In midsummer of 1904 he once more returned to the States, and in the following September was sent to Spain for the purpose of strengthening his spirit at Manresa. Meanwhile he was wanted in Manila; but there were more urgent calls for his services in British Honduras; and accordingly he received his commission to that country, where he was to open a new mission among the abandoned population.

His missionary career is well summed up by Archbishop Harty, who had known him from boyhood and who was witness of his self-sacrificing zeal while in the Philippine Islands. Of Father Stanton's work in Manila the archbishop writes: "The soldiers at the barracks idolized him. The Filipinos trusted and loved him. De-

mands were made upon him from every quarter, and to all he responded cheerfully, generously. He attended the stricken in the Cholera hospitals, he rounded up the Catholic soldiers in the neighboring pueblos, he preached to his Americans, soldiers and civilians, instructed converts, looked after the sick and dying; and all this in addition to an abundance of hard work in the Observatory. He became in time quite famous in Manila, even throughout the islands. There was nothing at all spectacular in his methods or achievements. The charm of the man was in his unselfish, devoted, priestly character."

The same spirit pervaded his missionary life during the subsequent period of his activity in British Honduras, whither he was to go from Manila. But a painful disease, which the local physicians failed to diagnose properly, sent him back for an operation to St. Louis. As a matter of fact the pain proved to proceed from cancer. He died a beautiful and edifying death in the local hospital and his last hours were cheered by the assistance of the Fathers of the Society, notably by his friend Fr. Robison.

The life story is well told in the spirit in which the modern reader likes to have heroism depicted, not too far away from the everyday life in which it is possible to model our own after the pattern suggested.

DOCTRINAL DISCOURSES for the Sundays and the Chief Festivals of the Year. In four volumes. By the Rev. A. M. Skelly, O.P. First Volume: From the first Sunday in Advent to Quinquagesima Sunday inclusive. Published at Aquinas Academy, Tacoma, Washington, U. S. A. 1918. Pp. 295.

Father Skelly makes no pretence of originality in the sermons he here offers. But priests and lay readers who are in quest of good material for reflexion on subjects that concern the welfare of the soul will find these discourses to their taste, both in matter and form. They present not only good doctrinal matter, but also well digested exhortation in good clear English. They are short. There is a brief analysis at the beginning of each discourse well calculated to enable the preacher to vary the presentation of his theme and extend it at his will to serve different occasions. The typography and format of the volume make it easy to read while on a journey. It should be noted that this is only the first of four parts contemplated. It covers, besides the Sunday term from Advent to Quinquagesima, the feasts of the Immaculate Conception, Christmas (a meditation), New Year, Epiphany, and brief discourses on the Conversion of St. Paul and the Presentation in the temple.

THE BOOK OF THE HIGH ROMANCE. A Spiritual Autobiography. By Michael Williams. The Macmillan Co., New York. 1918. Pp. 350.

Everybody has heard of the poor fellow who, having lost his purse, begged high Heaven that it might not fall into the hands of a moral theologian. To change the fable, let us hope that the book before us may not find its way into the hands of the psychological casuist, the positivistic reviewer, the *emunctae naris criticus*, who weighs and measures the things of the soul, and tithes the mint and the cumin that flower in the garden of the gods—the anti-sentimentalist who smells an emotion a mile off and shoos at the thing with his panama that the perfume may not assail his analytical nostrils.

The *High Romance* is the story of the greatest thing on earth; the story of a soul; the story of a poet's soul, told worthily by the poet himself, told not in verse but in the *soluta oratione* that flows in its own rhythm, sings in its own melody, and scintillates with its own color. Thank God, the ultimate fate of real literature, the literature of power which differs *toto coelo* from the cyclopedias of facts, does not wholly depend upon those surgeons of the spirit; though, sadly enough, many a child of the soul has succumbed to their scientific lance. The majority, let us hope, of men and women who like to do the next best thing to making a good book, which is making it known to others, have enough soul in their bosoms to know and feel when the whole being—not a disjoined part thereof, not an isolated faculty; not the abstractive intellect, not the *intellectus agens*; nor yet the *possibilis*; not the mere phantasy; not the effervescing emotions, nor even the imperial will; not the head, not the heart—but the whole self of the writer wants to commune with their very own soul and self. It is to this majority of whole and wholesome persons that the reviewer would recommend this adventure of High Romance.

The story is the self-revelation of a man who in his boyhood drifted from the moorings of faith, to which unfortunately he had been but loosely bound, and then sailed away on the high seas of life. From his birthplace in Halifax, to Boston, to New York, to the Southlands and the Westlands he journeyed, dreaming dreams and striving to make the purveyors of the things of the mind value the products of his pen; moiling now as a slave in the subcellars of department and five-cent stores, and again toiling no less slavishly as a hack writer, pot-boiler and emergency reporter for the newspapers. Struggling again and again with the great White Fiend—the insidious tubercle—and again grappling with the task of editing a daily paper during the earthquake days in San Francisco. Yet through it all—all the moiling and the toiling, the striving and the

fighting, the poverty and the sickness—the spirit of his art, the dreams of beauty in expression forsook him not. But alas! his art gave him for worship only a thing of shape and color—hollow, like "Mammoud's idol in the great pagoda's centre." In search of the real, the substantial, which alone can permanently satisfy the soul, his art drove him into the mysterious twilights of mysticism. Out of these he emerged when the light reflected from the story of the Little Flower of Jesus beckoned to his soul, and, led by it to another Carmel in the city of St. Francis, he found the joys of true mysticism in the realities of faith. Under the direction of Archbishop Hanna he entered, or rather reëntered, the Church, wherein he found the fulfillment of his dreams of beauty, the vision of his art made actual, and the High Romance a reality.

Moreover, with faith reborn came renewal of bodily health and that strength of will which enabled him to triumph over an abnormal tendency that had long beset him; while the gentle beneficence of the Little Flower made of him a medium through which came healing to Antonio's baby!

Mr. Williams has given us a great book, a delightful, an inspiring, and an elevating book. It is not for this reason a perfect work of art. At places it is unfinished and uneven. The forms of the reporter's office sometimes trip into the sanctum of the higher artist. But this is simply saying that his is a human book; or rather does it mean that the author deliberately intended it so to be, that it should not be a thing of polished finish, sand-papered, varnished, and rubbed down.

But it is not simply a delightful and a moving, a soulful book; it is a book with a message to the intellect, a contribution to apologetical literature, the apologetic of art. Like von Ruville's *Back to Holy Church* it is an argument for Catholicism drawn from the emotional elements of human nature, elements which, divinely given to man, are meant to be satisfied, and can be satisfied, only in and by the Catholic religion. We have many spiritual biographies: the *Confessions* of St. Augustine; the Life of St. Teresa by herself; the *Thoughts* of Pascal; the *Apologia* of Newman; the *Convert* of Orestes Brownson. Not unworthy to be added next to the splendid group is this spiritual autobiography of Michael Williams.

HISTORY OF LABOR IN THE UNITED STATES. By John R. Commons, David J. Saposs, Helen L. Sumner, E. B. Mittelman, H. E. Hoagland, John B. Andrews, Selig Perlman. With an Introductory Note by Henry W. Farnam. In two volumes. The Macmillan Co., New York. 1918. Pp. xxv—623, and xx—620.

To form some estimate of the magnitude of the undertaking represented by this work the reader would do well to look over the bibliography given immediately in advance of the index closing the second volume. He will find there not simply a list of the printed productions cited in the two volumes, but also a reasoned survey of the special character of each department of the literature constitutive of the several portions of the entire work. After thus getting a bird's-eye view of the materials, it would be well to peruse the introductory note and the preface which tell of the genesis of the undertaking and the coöperative method pursued in its execution. Then, a careful reading of the introduction will be in order. Here one gets a survey of the various currents running through the life of labor in this country and particularly the causes and in a measure the influences of each on the general movement. One should next make some study of the very ample and luminous contents-pages of each volume. Beyond this stage choice can be made of continuous or of selective reading according to one's needs or tastes.

Let it be noted that the work is not a mere descriptive account of the doings, the rise, the ups and downs of organizations of labor. Neither is it simply the story of the mutual struggles of capital and labor. It is very much more than these things. It is essentially a human document, and consequently a narrative that will appeal not merely to students of economics but also to all lovers of liberal culture, and so in a particular degree to the readers of this REVIEW.

The work is primarily a study of conditions — economic, social and political—and of philosophical ideas and principles as they have affected the movements of labor. Communism, Socialism, individualism, anarchism, green-backism, humanitarianism, free tax, and other speculative theories and practical programs (some of them imported from abroad and modified to meet American conditions, others more or less indigenous to this country) are manifested in their workings on social life and industrial activities and organization. Thus the reader comes to realize distinctly, what everyone knows more or less vaguely, that the labor history of the country is just a part of its industrial and political history as it widens out into "the story of how in the course of three centuries, the wage-earner, as a distinct class, has been gradually, even violently, separating himself from the farmer, the merchant, and the employer, and coming to feel that his standing and progress in society depend directly on wages and not directly on prices, rents, profits, or interest" (p. 3).

The endeavor to make wages meet the necessities of life is the ever pressing problem of domestic economy, as the determination of the share of the product justly due to wages is the crux of political

economy and recently more and more of state legislation. The domestic problem seems to weigh more heavily in these days owing to the increasing pressure of the cost of living. And yet statistics show that the difficulty of balancing income with outlay was no less acute in earlier times. Thus, for instance, we find in the text before us an illustration hereof quoted from the *New York Times*, 8 November, 1853. The estimate is for the laborer, his wife and two children, living rather frugally, as the items indeed demonstrate:

Item	*Amount*
Rent	$100.
Groceries	273.
Clothing, bedding, etc.	132.
Furnishing kitchen and parlor	20.
Fuel	18.
Lights	10.
Taxes, etc.	5.
Physician and druggist	10.
Travelling	12.
Times, postage, and library	10.
Total	590.
Church, etc.	10.
	$600.

Nothing evidently is left for amusements, insurance, debts, etc., supposing that the average income was $600, a supposition not borne out by the available wage statistics (Vol. I, p. 487).

Here in figures is summed up the problem that confronted the wage-earner four score years ago, as it had confronted his forefathers centuries before him, and as it still too often confronts his descendants to-day—the problem of getting along on wages inadequate for decent living.

The history of the struggle to solve this problem constitutes the substance of these two stately volumes. Naturally and chronologically the story divides itself into five parts. The first part, beginning with colonial and running through federal times up to 1827, traces the origin and growth of the early trade unions, the development of the bargaining classes and the merchant capitalists. It narrates also the famous cordwainers' conspiracies and other uprisings.

The second part has to do with the rise and fall of the politically organized labor associations. The efforts to nationalize the trade union movement, the failures, the multiplication of industrial troubles, the influence of the humanitarian theories, the renewed movements toward nationalization, the upheavals, collapses, reorganizations—over these troublous grounds the other three portions of the work

(and as they deal with the more intricate conditions, they are also the larger sections of the history) move onward to the present times with their widespread as well as intense agitation for legislative action looking not only to the amelioration of the conditions and hours of labor, but particularly to the fixing of a minimum wage.

The foregoing brief sketch may suffice to suggest the general scope of the work, and likewise, it may be hoped, to introduce those who are interested in its subject to a personal perusal of its instructive and inspiriting pages.

AMERICAN WORLD POLICIES. By Walter E. Weyl. The Macmillan Co., New York. 1917. Pp. 307.

The clergy plays no small part in the moulding of public opinion and is expected to exercise the function of intellectual leadership in Christian communities. In these days of growing democratic control, even the important issues involved in world diplomacy are submitted to a popular verdict; whence it follows that the clergy cannot afford to ignore problems of this kind; they must be conversant with the principles that should govern the international relations of peoples. Moreover, it is well to remember that international law constitutes a department of Ethics, and that Christianity may be able to shed some light on the questions that are now baffling the ingenuity of the greatest statesmen. In view of these patent facts no excuse is needed for bringing the above-mentioned work to the notice of the reader.

Here we have a program that deserves close attention, being based on a sober and keen analysis of facts, not on attractive, but unsubstantial, theories. The author reveals himself as a realist in a good sense. Though not a pessimist, he takes into account the past history of the human race, which neither justifies extravagant hopes nor, on the other hand, discourages all expectations of improvement. Human nature he does not distrust, not does he pin his faith to its lofty, but changing, aspirations. It is plain that the author had read the lessons of history with an impartial mind, which enables him to view the present world crisis in a larger perspective.

Whether one regrets it or not, the days of America's isolation belong to the past, which, even now, seems to us far away and, certainly, can never be recalled. Reorientation of all our world policies is the demand of the hour. The solution which the author suggests is styled by him dynamic pacifism. It is remote both from imperialism, which aspires toward world dominion, and from a lazy and cowardly non-intervention policy which is concerned only with

selfish national interests, and indifferent to wrong and injustice, as long as they do not immediately disturb ourselves. Thus he states the alternative confronting the United States: "To-day the nation is again in a position to contribute to the political progress of the world. Either it can cling hopelessly to the last vestiges of its policy of isolation or it can launch out into imperialistic ventures, or finally it can promote, as can no other nation, a policy of internationalism, which will bind together the nations in a union of mutual interest and hasten the peaceful progress of the economic and political integration of the world." These words were penned before the United States entered into the great conflict. And true to its spirit, it has adopted the author's policy of a generous and fair-minded internationalism, disclaiming explicitly all imperialistic aims. After the war, the constructive world policy, as outlined in detail by the author, merits a fair trial. It is superior to many utopian schemes proposed, and, in print at least, seems eminently feasible. The features most characteristic of the book are its judicial tone and the absence of sentimentality. The lack of ethical appeal, however, we cannot but regard as a serious flaw in an otherwise excellent work.

C. B.

ACCIDENCE OF HEBREW GRAMMAR. With Exercises. By Henry A. Coffey, S.J., Professor of Hebrew in Woodstock College, Maryland. B. Herder Book Co., St. Louis, Mo. 1918. Pp. 113.

There has been no lack of admirable primers of Hebrew published in recent years to make the student familiar with the rudiments of the sacred language of the Bible. We need mention only P. Zapletal's *Grammatica Linguae Hebraeicae*, Schumacher's *Rudimenta*, and Fagnani's *Primer of Hebrew*. But these helps fail as a rule to make the student conceive a permanent taste for reading the Bible in its original version, in which he would find so much more of truth and beauty than can be given in any translation without the addition of paraphrase. What the grandson of Ben Sirach writes in his preface to the Greek version at the beginning of Ecclesiasticus is still true; and it would be infinite gain if the priest were to read his Bible in Hebrew rather than in the vernacular. What hinders this appreciation of the Old Testament teaching is the difficulty of mastering the intricacies of what has been called the Masoretic apparatus. The old Hebrew text had no vowels. The reading and pronunciation were perpetuated through the living tradition in the synagogues and the homes and schools of Jewish communities. When Hebrew was becoming to many of the Jews in foreign countries a dead

language, the attempt was made to save the text from oblivion and misreading by the artificial addition of vowels in the form of points and critical signs. These marks are subject to frequent changes owing to the nature of the consonantal pronunciation with its quiescent and guttural letters. The mastery of intricate combinations, half-open syllables, etc. is fraught with much trouble for the beginner.

Father Coffey has found an admirable expedient for avoiding this element of prejudice to the young student until he has his footing on somewhat sure ground of interpretation. After explaining the essential rudiments of the letters, word-accents, etc., he proceeds at once to the study of the verb. Without entering into the customary technicalities in pronunciation, he instructs the tyro in the use of the grammatical elements. This method is further facilitated by the choice of the exercises which, being confined to few and brief forms, beget a certain familiarity with the common genius of the Hebrew tongue, and thus lead to an appreciation of it that makes further inquiry a natural outcome of the study itself from the beginning.

The typography of the book is excellent and furnishes an additional encouragement to the study of the language.

Literary Chat.

Although the *Catholic Directory* appears somewhat later this year than formerly, everybody understands the difficulties that account for the delay. The make-up of the volume under Mr. Joseph H. Meier's direction shows every care and most intelligent devotion in the assembling of a thoroughly reliable source of current statistics of religious activity in the Catholic Church in America. The customary features of the *Directory* which indicate progress in ecclesiastical matters, in Catholic education, and in general missionary organization, teach some important lessons. Our numbers and our influence are not always in due proportion. There are seventeen and a half million Catholics in the United States proper alone; added to this we have the Catholic population of Alaska and the Canal Zone and the Islands under American protection, making a total of over twenty-six million, with one priest for about every thousand Catholics. Notwithstanding our great numerical strength, which might be easily made effective in a way no other organization can be reached, there is constant evidence of anti-Catholic legislation and bigoted discrimination. Herein is the proof that we are lacking either in energy or in unity. The war movement has shown what organization and effort can effect when we are taken in hand by the government or by the Press. America might be made to understand the truth and beauty of the Catholic Church much more quickly than she can be made to understand the claims of democracy on our sympathy for the freedom of Belgium and on our money resources to support the claims of European nations, if the same energy were devoted to it on our part. We leave the

student of religious sociology to ponder on these facts, while we simply recommend the efforts of Messrs. Kenedy and Sons to supply us with the facts by furnishing the exhaustive and well-arranged statistics contained in the present year's *Directory*.

Father Augustine J. Schulte, of Overbrook Seminary, has prepared a new edition of his *History of the Philadelphia Theological Seminary*, founded in 1832. The new edition, well illustrated, brings the volume up to the present, with full clergy lists at the end.

Godefroid Kurth (1847-1916) was for many years professor of history at the University of Liège, and during the closing decade of his life director of the Belgian Historical Institute in Rome. He is the author of a great many biographical and historical works and has contributed numerous articles to the *Catholic Encyclopedia*. *L'Eglise aux tournants de l'histoire* is amongst his more popular works, having been delivered originally as a course of lectures at the "Women's University Extension" in Antwerp (1897-98), and having in its book form passed into five or more editions. The present translation of the book has happily retained the strength and elevation of thought and the spiritual enthusiasm of the original, and approaches almost as closely as is possible to a worthy English rendering of the eloquent and learned lecturer's ideas and sentiments.

The turning points of history selected as illustrating the Church's life and policy are the phases wherein she passed from the swathing bands of Judaism to the freedom of her Catholic life; those wherein she met the barbarians of the North, medieval feudalism and Neo-Cæsarism; and those in which she encountered the Renaissance and the French Revolution. The author's aim is throughout of course that of an historian, which is, to sketch in a few bold strokes the Church at the crossing highways of her journey along the centuries; the forces she there encountered; how they affected her, and how she in turn reacted and modified their direction and their natural tendencies.

On the other hand, while thus explicitly historical, the work is no less essentially, even though implicitly, apologetical. It is history witnessing to the divinity of Christianity. Nor could it be otherwise, in virtue alike of its subject and its authorship. On the one hand, the manner in which the Church comes forth from the crises of her life, even as did the Beloved Disciple from the boiling oil—*vegetior quam introierat*—attests the Divinity that conserves her. On the other hand, the author of the present book wrote nothing that was not intended to echo the voice of history proclaiming that same Divine protection.

The book therefore suggests new standpoints and apt illustrations which the clergy can utilize in preparing dogmatic or historical lectures, while the Catholic laity will derive from these studies of crucial periods renewed confirmation of the imperishable faith committed to the custody of a Church whose indestructibility is demonstrated by the very fact that the crises of her life are the seasons of her rejuvenation. From a material as well as from a literary point of view the volume leaves nothing to be desired; so that, it may be hoped, it shall attain the wide circulation it deserves—the attainment of which is faciliated by the exceptional terms of purchase offered by the translator. (*The Church at the Turning Points of History*. Translated by Monsignor Victor Day, Vicar General of Helena. Published by the translator.)

The wonted lucidity of diction and freshness of treatment that make the reading of French publications such a profitable occupation and unalloyed pleasure, characterize the instructive volume of Mgr. Gibier on religion. (*Religion*. Paris: Pierre Téqui.) The volume constitutes the first installment of a trilogy which is to deal, successively, with the great agencies of the temporal and eternal welfare of mankind: religion, family, state. Our appetite for the outstanding volumes is keenly whetted by the

perusal of the present one, in which the author dwells, preferably, on the attractive aspects of religion and endeavors to show that it appeals to the loftiest aspirations of the human heart. With telling effect he uses what for want of a better term has been called the method of immanence, which, however, he reinforces and supports by the traditional arguments, thus imparting to his line of proof both convincing strength and sweet persuasiveness. It is only once or twice that he strikes a jarring note when he allows the echoes of strife to enter into a discussion that should rise above the things that divide men.

In *L'Église* (Cours superieur de Religion. Par Louis Prunel. Paris: G. Beauchesne) we have a solid volume of doctrine along lines similar to the book referred to above. Although chiefly addressed to the educated layman, it will prove very serviceable to the theological student, as it enlarges on certain practical points only lightly touched upon in the seminary curriculum. Enriched with numerous quotations from the Fathers of the Church, the matter needs very little recasting to be adapted to the requirements of the pulpit or the lecture platform. Faith nourished on such wholesome and meaty fare will grow strong and capable to resist the assaults of scepticism and infidelity.

The most effective way in which we can testify our gratitude to the heroes that have bravely and nobly laid down their lives for the safety and honor of their country, is by offering fervent prayers for the peace of their souls. Appropriate prayers for this purpose will be found in a handy booklet compiled by Canon Rothe (*Pour les Morts de la Grande Guerre.* Paris: P. Téqui). Preference has been given to indulgenced prayers, the predominant keynote of which is hope. To those bereft, these pages will bring a message of cheer and comfort, for nothing so soothes the sorrow over the loss of our dear ones as a trustful prayer for their spiritual welfare.

Entre l'Espagne et la France belongs to that still increasing class of books of propaganda which the present war has produced. It pleads for a better understanding between the two countries and has little difficulty in proving that they have much in common, and that there exists between them a spiritual kinship. Anything that makes for a better understanding among the peoples of the world is most desirable, as it lessens the chances of aggression and armed hostility. Coming from the artistic pen of J. M. Ruiz, the booklet possesses an exquisite literary flavor. It is published by Bloud & Gay, Paris.

The plot of Mrs. Storer's new novel *The Villa Rossignol* (St. Louis: B. Herder Book Co.) is rather unusual, if not positively startling. It deals with the conversion of a society lady to Mohammedanism, a theme of so bold a nature that it calls for no small artistic skill to make it acceptable to the reader. The author handles the subject tactfully and forcibly, and, without preaching, extracts from it a pointed moral, the gist of which amounts to this, that one who has rejected the light of faith will recoil from no form of perversion and degradation. Not everything, however, is of inky blackness; from the dark background a few figures stand out in luminous beauty, richly compensating the reader for the pain which the description of moral disintegration necessarily causes. The march of events is rapid, and there is no flagging of interest to the surprising denouement. With the environment in which she places her characters the author is thoroughly familiar; hence, the air of realism which pervades the story and the absence of stilted artificiality in the dialogue. A dash of color is supplied by glimpses of the superb Italian scenery, which offsets and relieves the sombre nature of the narrative. The novel compares favorably with many a much advertised best seller, and possesses the additional advantage of being clean and wholesome.

A book which might well be placed on one's list of vacation readings is *The Note Book of an American Parson in England.* The writer, the Reverend G. Morton Royce, Rector of the P. E. Church, New Windsor, New York, after having had charge at one time or another of all the Protestant Episcopal churches (save one) in Europe, went from Munich, where he had founded the American Church, to England. There he spent six years, doing ministerial duty whenever the occasion offered itself or was procurable by means of advertisements in the newspapers.

An unbeneficed and unattached clergyman in England who takes irregular duty, is called, he tells us, a "guinea pig", from the fact that a guinea (about $5.25) is the standard honorarium or fee for each service at which he officiates. Mr. Royce officiated in churches of every degree—High and Low, Broad and Evangelical, in town and country; and he met at the closest possible range Episcopal clergymen of almost every variety and shade of human—and sometimes inhuman—character. Of this varied experience he writes not as a critic but as an observer and for the entertainment of his readers. The latter end he certainly has attained. Probably most clerical readers will prefer his book to the average modern novel. The writer is a free lance in more than one sense of the term, and he occasionally unhorses the conventional Protestant both by word and deed. When, however, he assumes the rôle of knightly defender of Henry VIII for confiscating the English monasteries, he tilts at a windmill and would have done more wisely to have kept out of the lists of monastic history in which he seems to have little or no experience. His picture of monastic life in the days of the lustful Henry is exaggerated and false to a degree. Abuses there were no doubt in the cloister, but not in the measure described by the author of this parson's *Note-Book* (Putnam & Sons, New York).

The back pressure of industrial and economic life upon the school curriculum is felt continually in the rigid elimination of all studies and methods that do not directly make for measurable economic success. Whether the adoption of this standard attests genuine educational wisdom is another question. Efficiency has come to be the selective norm, so that even the study of the physical sciences as integral systems of truth is becoming displaced by specialized pursuit of only the measurably useful departments of topics. Several manuals of this practical nature have recently been issued by the American Book Company for high school adoption.

An Introduction to Science by Bertha M. Clark, Ph.D., is one of them. It treats succinctly but luminously of the science of the common every-day things, such as food, fuel, clothes, drugs, paints, oils, electric instruments, and so on. The text is well illustrated and accompanied by a separate laboratory manual.

Chemistry in the Home, by Henry Weed, B.S., is a serviceable manual of similar tendency and excellence of execution. It too has a supplementary manual for laboratory purposes.

The same utilitarian point of view is manifest in *Practical English for High Schools.* The purpose of this manual is to develop the power of effective communication of ideas in the every-day situations of ordinary life. Much practice and the evocation of principles and rules from concrete illustrations dominate the method of this very serviceable textbook. The authors are Professors William D. Lewis and James F. Hosic, and the publishers are the American Book Co. (New York).

Business English, by Professors George B. Hotchkiss and Celia A. Drew, is a manual of similar scope and method (same publishers).

The study of Spanish grows apace in our high schools and colleges, and probably the expulsion of German from the curriculum will accelerate

the progress. The growing intercommunication between North and South America is of course the chief cause of scholastic interest in the language of our Latin neighbors. There is no dearth of text-books constructed for the acquiring of a knowledge of Spanish. *An Elementary Spanish Grammar,* by Aurelio M. Espinosa, Ph.D., and Clifford G. Allen, Ph.D., is among the most recent of these aids. It is an eminently practical treatment of Spanish, colloquial and literary, with all the didactic apparatus. Supplemented especially by a small pocket manual entitled *A First Spanish Reader,* by Professors Erwin Roessler and Alfred Remy, it makes a very serviceable guide to the language. (New York: American Book Co.)

Passio Christi, by Mother St. Paul, is a meditation book whereby even the least proficient in the art of spiritual reflection will be advanced to higher degrees of perfection, so serviceable, plain, and practical is it in method and plan. The writer has had much experience in giving week-end retreats, in her convent at Birmingham, England; and the book is partly the outcome thereof. Although intended for special use in Lent, its subject is one that is always close to the soul of those who meditate, so that the manual can never be unseasonable. (New York: Longmans, Green & Co.)

Donatism, by Dr. Adrian Fortescue, is a slender volume of fifty pages embodying the articles originally contributed by the author to the London *Tablet.* Both from an historical and a theological point of view these scholarly papers are a valuable contribution to a subject which, if ancient, finds its replica in contemporary Anglicansim. (London: Burns & Oates.)

John Adams is accredited with the statement that the great problem of the American revolutionary movement was "to get the thirteen clocks to strike at the same time". The problem of synchronism, however, was essentially economic, though complicated indeed by governmental, social, geographical, religious, and other conditions. A recent writer thinks the thirteen movements may be reduced to two, one functioning along characteristic lines in the Northern provinces, the other developing characteristic lines in the Southern. This relative simplification or at least definite ground-conception is worked out with a wealth of political and economic detail in one of the recent Columbia *Studies* under the title *The Colonial Merchants and the American Revolution* (1763-1776), by Arthur M. Schlesinger, Ph.D. (New York: Longmans, Green & Co.) The scholarly monograph can be recommended as supplementary reading to certain portions of the *History of Labor in the United States,* which is reviewed elsewhere in this number.

Another recent issue of the Columbia *Studies* which will interest students both of French and of American history, bears the title *The French Assembly of 1848 and American Constitutional Doctrines,* by Eugene N. Curtis, Ph.D. The author, having very carefully sifted the evidence, does not find the influence of American Constitutional precedent to have been considerable, though he thinks it practically certain that the French presidential office and the four-year term were due to the American example. The study is valuable for the information it affords concerning the political conditions prevailing at the time in France. The French constitution is given in the original. Perhaps everybody does not know that the first words of the preamble are *En presence de Dieu.*

Books Received.

THEOLOGICAL AND DEVOTIONAL.

RELIGIOUS PROFESSION. A Commentary on a Chapter of the New Code of Canon Law. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. P. J. Kenedy & Sons, New York. 1918. Pp. xv—87. Price, $1.00 *net* (postage extra).

A FLOWER FOR EACH DAY OF THE MONTH OF JUNE. By John J. Murphy, S.J. Edited by William J. Ennis, S.J. Home Press, New York. Pp. 67. Price, $0.10; $1.00 a dozen.

MARRIAGE AND THE FAMILY. Practical Instructions on the Duties of the Catholic Home. By the Editors of *America*, Priests of the Society of Jesus. America Press, New York. 1918. Pp. 124. Price, $0.15.

DOCTRINAL DISCOURSES. For the Sundays and the Chief Festivals of the Year. In four volumes. By the Rev. A. M. Skelly, O.P. Vol. I: From First Sunday in Advent to Quinquagesima Sunday, inclusive. Aquinas Academy, Tacoma, Washington. 1918. Pp. x—295.

HISTORICAL.

HISTORY OF LABOR IN THE UNITED STATES. By John R. Commons, David J. Saposs, Helen L. Sumner, E. B. Mittelman, H. E. Hoagland, John B. Andrews, Selig Perlman. With an Introductory Note by Henry W. Farnam. In two volumes. Macmillan Co., New York. 1918. Pp. xxv—623 and xx—620. Price, $6.50 a set *net*.

ORIENTAL STUDIES. Vol. XIII: Aram and Israel or the Aramaeans in Syria and Mesoptamia. By Emil G. H. Kraeling, Ph.D. Columbia University Press or Longmans, Green & Co., New York; P. S. King & Son, London. Pp. 153. Price, $1.00 *net*.

HISTORIC MACKINAC. The Historical, Picturesque and Legendary Features of the Mackinac Country. Illustrated from sketches, drawings, maps and photographs, with an original map of Mackinac Island, made especially for this work. By Edwin O. Wood, LL.D., formerly President, Michigan Historical Commission; Vice-President, Mackinac Island State Park Commission; Trustee, Michigan Pioneer and Historical Society; Life Member, American Historical Association, American Irish Historical Society, New York Historical Society, New York State Historical Association; Life Fellow, American Geographical Society; Member, Mississippi Valley Historical Society, and State Historical Societies of Michigan, Ohio, Indiana, Illinois, Wisconsin and Minnesota. In two volumes. The Macmillan Co., New York. 1918. Pp. 697 and 773. Price, $12.50 a set.

THE CHURCH AT THE TURNING POINTS OF HISTORY. By Godefroid Kurth. Translated from the French by the Right Rev. Victor Day, Vicar General of the Diocese of Helena. Naegle Printing Co., Helena, Montana. Pp. 173. Price, $1.25.

THE SOUL OF THE SOLDIER. Sketches from the Western Battle-Front. By Thomas Tiplady, Chaplain to the Forces, author of *The Cross at the Front*, etc. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. 1918. Pp. 203. Price, $1.25 *net*.

THE CROSS AT THE FRONT. Fragments from the Trenches. By Thomas Tiplady, Chaplain to the Forces. Fifth edition. Fleming H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. 1917. Pp. 191. Price, $1.00 *net*.

FREDERICK OZANAM. By John Rochford, K.S.G. Catholic Truth Society of Ireland, Dublin. 1913. Price, 1 *d*.

INDEX TO VOLUME LVIII.

PAGE

Absolution: Denial of, to one who does not support Pastor 682
Age for Marriage according to New Code 483
of Children for Confession and Communion 313
Alcohol, Percentage, in Altar Wine 324
Altar Breads: Pure Wheat for same 70
Stone: Does Fracture desecrate it? 683
Wines and Prohibition 495
Percentage of Alcohol 324
Apocrypha: Life of the Child Jesus 29
Arizona and Altar Wine Question 508
Autopsies: Church not opposed thereto 396
Average Soul of a Parish: Pastor's Impression 131
Balls for Church Funds: Priests not to promote or attend 537
Banns of Marriage and New Code of Canon Law 475
Dispensation from Matrimonial Proclamations 433
Baptism: New Code of Canon Law 406
Private and Solemn 558
Salt swallowed at same does not break Fast 322
Baptismal Font to be blessed at Pentecost 563
Barlaam and Josaphat: Two Buddhist "Saints" 430
Benson, Monsignor Robert Hugh, in Rome 274
Betrothment according to New Code of Canon Law 473
Biblical Status of War and Sacramental System 289
Bishopric: Secrecy regarding Candidates for same 432
Bishop's Faculties to dispense from Fasting and Abstinence 61
Blessing of Religious Articles simplified 567
Boston College: Coat of Arms 196
Brandon, John, on Catholic Pulpit 551
Brennan, S.T.L., The Rev. T. J., on the Apocrypha 29
Brigittine and Crozier Blessing on Rosary 78
Brothers of Teaching Communities and Military Exemption 22
Bruneau, S.S., The Rev. Joseph, on St. John and Synoptists 160
Buddhist "Saints": Barlaam and Josaphat 430
Buesser, The Rev. William A., on attending Scattered Missions 428
Business Training of Priests 656
Byzantine Separation: Its Beginning 119
Canon Law, Code: Corrections 187
Ecclesiastical Censures 300
Fast and Abstinence 56, 200
Matrimonial Changes 473
Sacraments 406, 529
Second Book 36, 140
Carleton and Catholicity 613
Catechism: Unification and Codification 249
Catholic Church Extension Society: Coat of Arms 192
Foreign Mission Society: Coat of Arms 193
Pulpit: Strength and Weakness 369, 374, 544, 668
Truth Society of England approved by Holy See 66
Ireland approved by Holy See 63
Censures, Ecclesiastical, in New Code of Canon Law 300
Chalice in hands of Deceased Priest 206
Chasuble may be worn at Marriage Ceremony 207
Child Jesus in the Apocrypha 29
Choir: Protestants and Jews singing in Catholic Church 684

PAGE
Christological Theories at Harvard 86
Church Building: Proposal to standardize 656
Clancy, The Rev. Joseph, on Diocesan Retreats 665
Clerical Conversation eliminates Soul and its Experience 389
Types in Carleton 613
Clerics and Worldly Occupations 82, 560
Rights and Duties 38
Coats of Arms: Catholic Corporate Heraldry 189
Coddling our Separated Brethren 317
Code of Canon Law: Questions to be asked of Rome through Ordinary... 543
See *Canon Law*
Collect "Pro Re Gravi": Questions solved 653
Complutensian Polyglot: Greek New Testament 569
Confession and Communion: Age of Children 313
of Desire: Phrase not apt 685
Confessional: Exhortation to Young Priests 421
Confessors, Ordinary and Extraordinary 556
Confirmation: Law regarding Sponsors 412, 433
New Code of Canon Law 410
Congregations, Religious: New Code of Canon Law 141
Conry, The Rev. James P., on Monsignor Benson in Rome 274
Consanguinity: Marriage Dispensation 485
Consecration: Reading the Words 691
Country Mission: Attendance by Priest 174, 428
Crippled Persons who cannot make Sign of Cross: Indulgences 186
Crucifix: Genuflecting to same at Absolution of Dead 563
Great Book of Holy Name 16
Currier, D.D., Bishop C. W., on Universal Hierarchy 1
Dances at Church Picnics not to be promoted by Clergy 537
Daylight Saving Law: Ecclesiastical Aspects 565
Dead, Form of Prayer for Departed 77
Debts of Religious Orders: Permission to contract same 143
De Hasque, Monsignor, on Prohibition in Oklahoma 506
Delaunay, C.S.C., The Rev. Dr. John B., on Catholic Pulpit 547
on Diocesan Retreats 663
Diocesan Consultors take place of Cathedral Chapter 43
Organization: Timely Suggestions 656
Dispensation from Matrimonial Impediments 478
Dissection of Corpses not opposed by Church 396
Divorce obtained through Fraud 83
Domicile: Canon Law Rules 36
Drum, S.J., The Rev. Walter, on Russian Modernism 88, 198
Recent Bible Study 86, 212, 330, 437, 569
Dunn, Monsignor John J.: Work for Propagation of Faith in N. Y. 652
Dunne, The Right Rev. M. E., on Coddling our Separated Brethren 317
Duns Scotus and St. Thomas 632
Earth: St. Thomas on its Rotundity 315
Easter Baptismal Water to be replaced at Pentecost 563
Duty: Time for compliance therewith 682
Ecclesiasticus: Hebrew Critical Texts 338
Electric Light Bulbs in Six Candles on Main Altar 84
Elliott, C.S.P., The Rev. Walter, on Priestly Zeal 601
Ember Week and Faculties of Ordinary Confessors 556
Excardination and Incardination 687
Exceptional Soul: Priest's Attitude 130
Excommunication in New Code of Canon Law 302
Extreme Unction "in extremis" 80
Faculties, Accumulation, for Marriage 480
for Missioner from another Diocese 681

PAGE
Farley, Cardinal: Letter of thanks from Pope Benedict XV 651
Fast and Abstinence Laws in New Code 56
on St. Patrick's Day 189
on Saturday for Priests in United States 326
Fees for Matrimonial Dispensations 481
Fish and Flesh: Meaning in Canon Law 208
Fleming, O.S.A., The Rev. J. M., on Catholic Pulpit 544
Fox, Samuel F. Darwin, on Patriarchate of Russia 423
Funeral Sermons: New Regulations on Preaching 557
Garesché, S.J., The Rev. E. F., exhorts Young Priests 419
Gearin, C.SS.R., The Rev. M. A., on New Matrimonial Law 473
Genizah Finds and the Naville Theory 336
Genuflexion to Cross at Absolution of Dead 563
Georgia's Catholic Lay Crusade 513
Good Friday Collection for Holy Land 241
Mass of Presanctified 323
Greek New Testament: Editions 569
Greeks, Ruthenians, Syrians: Number and Rites 3, 115
Harrington, The Rev. J. C., on Newman's Argument for Existence of God. 76
Harvard Christological Theories 86
Heraldry: Some Examples of Catholic Corporate Arms..... 189
Hierarchy: World Survey 1
High Mass without Singing 691
Holidays of Obligation that are suppressed: Mass 655
Holy Communion and New Code of Canon Law 534
Meaning of "Novensiles" 205, 427
Eucharist and New Code of Canon Law 529
Hour: Preaching during same 81
Innocents: Why Feast is celebrated on 28 December 204
Land Collection on Good Friday 241
Name: Its Profound Meaning 13
St. Paul, its Apostle 12
Honorarium for Second Mass on Sunday 150, 561, 686
Hunt, O.F.M., Fr. Godfrey, on Holy Land Collection 241
Idealists make Exceptional Souls for Pastor to direct 137
Immaculate Conception: John Duns Scotus and Dogma 639
Incardination and Excardination 687
Income Tax and Priest's Income 74, 210, 325
in Case of Religious 435
Indulgences: Crippled Person who cannot make Sign of Cross 186
for Prayer to Sacred Heart 653
Prayer for Priests after Mass 539
Infallibility of Pope not involved by Error in Martyrology 430
Interdict in New Code of Canon Law 304
Ireland: Episcopate there before St. Patrick 258
Monsignor Robert Hugh Benson's attitude toward 281
Irish Characters in Carleton's Novels 616
Jell-O on Days of Abstinence 433
Jerusalem and Constantinople as Patriarchates 117
Jesus, Life as Child, in Apocrypha 29
J. F. S., on Rotundity of Earth 315
John Duns Scotus: Appreciation 632
Johnston, The Rev. Lucian, on Catholic Pulpit 369, 374, 544, 668
"Jura Stolae" and Federal Income Tax 74, 210, 325
Jurisdiction: Ordinary and Delegated 40
Keiley, The Right Rev. Benjamin, on Georgia's Catholic Lay Crusade 513
Kelly, C.S.B., The Rev. M. V., on attending Scattered Missions.....174, 428
Kerby, The Rev. Dr. William J., on Exceptional Soul 130
on Spiritual Literature 382

PAGE
Kitchin, The Rev. Dr. W. H. P., on Peace Prayers in Missal 677
Kleber, O.S.B., The Rev. Albert, on Catholic Pulpit 674
on Meaning of "Novensiles" 427
Knitting and Crocheting on Sunday 564
Language of Old Testament 214
La Rose, Pierre de Chaignon, on Corporate Heraldry 189
Last Supper as related by St. John 167
Lazarus: Account given by St. John 163
Lennox, Dr. P. J., on Carleton and Catholicity 613
Levesque on St. John and the Synoptists 160
Louisiana Purchase: Indult on Fasting and Abstinence 314
MacEachen, The Rev. Dr. R., on Unification of Catechisms 249
Marriage: Case of "Disparitas Cultus" 559
Changes made by New Code of Canon Law 473
Chasuble may be worn at Ceremony 207
Dispensation from Banns 433, 475
Dissolution of the Bond 492
Establishing "Status Liber" 474
Faculties for Dispensing from "Disparitas Cultus" 567
Impediments according to New Code 477
of Infidels: New Code of Canon Law 318
without Presence of Priest 320, 496
Mass, High, without Singing 691
"in die Obitus" 690
Indulgenced Prayers for Priests 539
in Private Residence: Permission 81
Manner of saying "Secreta" 687
May Pastor refuse Legacy for same? 208
May Sacristan prepare Chalice? 209
of Presanctified 323
on suppressed Holidays of Obligation 655
Pastor's Obligation to say same for People 561
Reading Words of Consecration 691
Rules of New Code of Canon Law 529
Stipend for Second Mass on Sunday 150, 529, 561, 686
McKenna, O.P., Apostle of Vocations 414
McNamara, The Rev. Dr. B. J., on Danger in Prohibition 495
Messmer, The Most Rev. S. G., on Teachers in Parish School and War 22
Meyer, O.F.M., The Rev. Fulgence, on John Duns Scotus 632
Military Exemption for Parish School Teachers 22
Minister of Religion: Military Exemption 24
Miracles attributed to Divine Child in Apocrypha 29
Missal: Its Peace Prayers 677
Missioner from another Diocese: Faculties 681
Missions: Attending those in Country 174, 428
Moabite Stone and Ostraka of Samaria 332
Modernism: Laws of Pope Pius X not suspended 654
Naville's Theory of original Old Testament Text 212, 329
New Testamentary Commentary 437
Newman's Argument from Conscience for Existence of God 76
"Novensiles" and First Communicants 205, 427
Novitiate: Regulations of New Code of Canon Law 144
"Observer", on Diocesan Organization 656
O'Donnell, The Rev. Dr. P. J., on pre-Patrician Ireland 258
Office in Choir satisfies Obligation 324
Oklahoma excludes Wine for Sacramental Purposes 505
Old Testament Text: Bible Study 212
Oleomargarine on Days of Abstinence 433
O'Neil, The Rev. Dr. James D., on Catholic Pulpit 668

PAGE
Ordination of Married Man: Wife's Death in doubt 326
Oriental Rites of Church 3, 115
Uniate, Churches 112
Original Sin and Creation of Human Soul 49
Ostraka of Samaria and Moabite Stone 332
Palmieri, O.S.A., The Rev. A., on Russian Modernism 88, 198
Parish Finances: Business Training for Priests 658
School Teachers: Military Exemption 24
Parousia Studies 442
Pastor: Refusal to contribute to His Support 682
Pastor's Obligation to say Mass for People 561
Patriarchs and Patriarchates of the Church 1, 115
Patron of Aviators: St. Regulatus? 79
Peace Prayers of Missal 677
of Pope Benedict XV 203
Pentecost: Baptismal Font to be blessed 563
Post-Mortem Examinations: Priest's Influence 396
Prayer for Dead: Form 77
Public, for Deceased Heretics 317
Preaching: Catholic Pulpit 369, 374, 544, 668
Priest and Post-Mortem Examinations 396
Direction of Exceptional Soul 130
Director of Band 82, 560
His Manners 606
Secular: Does Religious understand him? 665
should understand Moral Mission of all Literature 394
Priestly Zeal: Its Quality 601
Priests and Spiritual Literature 382
not to promote Dances at Church Picnics 537
Retreats: What's Wrong with them? 522, 659
who are young: Hope and Fear of Future 419
Prohibition: Its Danger for Mass Wine 495
Protestants and Jews in Catholic Church Choir 684
"Puber" and "Impuber": Meaning in Canon Law 36
Rector is Proper Title for Priest in Charge of Parish 45
Relationship: Canon Law Regulations 37
Religious and Federal Income Tax 435
Order and Congregations: New Code of Canon Law 141
Restitution: Case of Inventory of Stock 433
Is Giver of Advice bound thereto? 77
Retreats, Diocesan: What's Wrong with them? 522, 659
Richards, The Rev. H. T. E., on Biblical Status of War 289
Rome and Eastern Churches: Relationship 120
Rosary, Blessing by Sign of Cross 78
Russia: Restoration of Patriarchate 423
Ryan, The Rev. Dr. John A., on Salary of Clergy 210
Sacraments and Biblical Status of War 289
Sacred Heart: Indulgenced Prayer 653
Representations in Pictures, Medals, etc. 562
Sacristan: May he prepare Chalice for Mass? 209
Saint Alphonsus: His Vocation to Priesthood 601
Augustine and St. Jerome: Correspondence 45
Charles College, Maryland, Coat of Arms 194
Declan, His Priority in time over St. Patrick 259
John teaches how Synoptists should be read 160
John's Seminary, Boston: Coat of Arms 197
Joseph: Higher Rite for Feast on 19 March..... 541
Mary's Seminary, Baltimore, Coat of Arms 193
Michael, Dedication: Feast of Higher Rite 541

PAGE
Saint Paschal Baylon: Indulgenced Prayers 540
Patrick: Episcopate in Ireland before His Time 258
Patrick's Day: Question of Fast and Abstinence 189
Purgatory at Lough Derg 616
Paul, Apostle of the Holy Name 12
Regulatus: Is he Patron of Aviators? 79
Thomas and John Duns Scotus 632
on Rotundity of Earth 315
Salt swallowed at Baptism does not break Fast 322
Sanation of Marriage and New Code of Canon Law 493
Sanctuary, Entering and Leaving: Rules 327
Sandalgi, The Rev. Paul J., on Uniate Churches 112
Saturday Fast for Priests in United States 326
Scrupulous have lost Capacity for Moral Certainty 138
Secrecy regarding Episcopal Selections 432
"Secreta" of Mass: Meaning 687
Seminary: Training for Preaching 369, 374, 544, 668
Septuagint: St. Augustine's request for Critical Translations 52
Sermon and Chant: Proper Articulation 85
at Funeral: New Regulations 557
Smith, The Rev. Dr. John Talbot, on Catholic Pulpit 374, 544, 668
on Diocesan Retreats 522, 659
Soul of Man: St. Augustine on its Origin 46
Spiritual Literature: Certain Aspects 382
Sponsors at Baptism and Confirmation 408, 412, 433
Stations of Cross: Questions solved 538
Stipend for Second Mass on Sunday 150, 529, 561, 686
Sunday: Crocheting and Knitting 564
Survey of Hierarchy of World 1
Suspension in New Code of Canon Law 304
Synoptists: St. John teaches how to read them 160
Tephillin, not Clay Cylinders or Stone Seals 331
Third Orders and New Code of Canon Law 149
Thuente, O.P., The Rev. C. M., on Apostle of Vocations 414
on Diocesan Retreats 659
on St. Paul, Apostle of Holy Name 12
Torah found by Helcias 216
Tourscher, O.S.A., The Rev. F. E., on St. Augustine's Letters 45
Uniate Oriental Churches 1, 112
Vicar General has Privilege and Insignia of Protonotary Apostolic 42
Vocation to Religious Life: Pastor's Encouragement 139
Father McKenna, O.P., Apostle of Vocations 414
Walsh, Dr. James J., on Post-Mortem Examinations 396
War: Biblical Status of, and Sacramental System 289
Way of Cross: Questions answered 538
Westminster Version of New Testament 438
What's Wrong with Diocesan Retreats? 522, 659
Wheat for Holy Sacrifice of Mass 70
White, Dr. A. D., on Two Buddhist "Saints" 430
Woywod, O.F.M., Fr. Stanislaus, on Code of Canon Law
36, 56, 140, 200, 300, 406, 529
Zeal for Souls essential for Priests 601

BOOK REVIEWS.

Abiding Presence of the Holy Ghost in the Soul. Jarrett:— 696
Acton. Selections from Correspondence of First Lord— Figgis-Laurence:— 234
America. Discovery of— Coakley:— 107
American World Policies. Weyl:— 704

PAGE
Arintero: Cuestiones Misticas 694
Bertoni: Le Bienheureux Jean Duns Scot 455
Bibolotti: Moseteno Vocabulary and Treatises 360
Blackmore: Riddles of Hamlet and Newest Answers 361
Blunt: Great Wives and Mothers 454
Brègy: Juvenile Play Catalogue 105
Burns: Catholic Education 355
Callan: The Four Gospels 452
Casuist: Vols. I–IV–V 357, 461
Charred Wood. Muredach:— 235
Clark: In the Footsteps of St. Paul 233
Coakley: Discovery of America 107
Coffey: Accidence of Hebrew Grammar 705
Coffey: Epistemology, or the Theory of Knowledge 223
Common Service Book, with Hymnal, of the Lutheran Church 362
Commons *et al.*: History of Labor in the United States 701
Conferences de N.D. de Paris. Janvier:— 353
Conferences for Men. Kuehnel:— 354
Conway: Golden Year of the Good Shepherd in Boston 697
D'Ales: Dictionnaire Apologétique de la Foi Catholique 222
Daly: Life of Augustine Daly 104
De la Corbinière: Life and Letters of Sister St. Francis Xavier 457
Dictionnaire Apologétique de la Foi Catholique. D'Ales:— 222
Divine Faith. Finlay:— 351
Doctrinal Discourses. Skelly:— 700
Duns Scot. Le Bienheureux Jean— Bertoni:— 455
Epistemology, or the Theory of Knowledge. Coffey:— 223
Evangiles du Dimanche. Courtes Gloses sur les— Landrieux:— 100
Evangiles. Nos Quatre— Levesque:— 99
Externals of the Catholic Church. Sullivan:— 96
Farley: Life of John Cardinal McCloskey 580
Figgis-Laurence: Selections from Correspondence of First Lord Acton 234
Finlay: Divine Faith 351
Future Life. Sasia:— 583
Geiermann: The Mediator 100
God and Man. Labauche:— 692
God and Myself. Scott:— 96
Golden Year of the Good Shepherd in Boston. Conway:— 697
Gospels. The Four— Callan:— 452
Grant: The Passing of the Great Race 585
Gregorian Calendar. Improvement of the— Philip:— 463
Hamlet—Riddles of—and the Newest Answers. Blackmore:— 361
Hayes: Political and Social History of Modern Europe 585
Hebrew Grammar. Accidence of— Coffey:— 705
History of Society of Jesus in North America. Vol. II. Hughes:— ..109, 340
Humphrey: Mankind 585
Institutiones Morales Alphonsianae. Marc:— 102
Janvier: Conferences de N. D. de Paris 353
Jarrett: Abiding Presence of Holy Ghost in the Soul 696
Jastrow: War and the Bagdad Railway 231
Juvenile Play Catalogue. Brègy:— 105
Kane: Memoir of William A. Stanton, S.J. 699
Kuehnel: Conferences for Men 354
Labauche: God and Man 692
Labor—History of—in United States. Commons *et al.*: 701
Ladd: Secret of Personality 464
Landrieux: Courtes Gloses sur les Evangiles du Dimanche 100
Law—Church—American Civil. Zollmann:— 462
Levesque: Nos Quatre Evangiles 99

PAGE
Life and Letters of Sister St. Francis Xavier. De la Corbinière :— 457
Life. Origin and Evolution of— Osborn :— 227
Mankind. Humphrey :— 585
Marc : Institutiones Morales Alphonsianae 102
Maryland. A Glory of— Neale :— 230
McCloskey. Life of John Cardinal— Farley :— 580
Mediator. The— Geierman :— 100
Mère Marie de Jesus 460
Misticas. Cuestiones— Arintero :— 694
Moseteno Vocabulary and Treatises. Bibolotti :— 360
Muredach : Charred Wood 235
Neale : A Glory of Maryland 230
Newman—Correspondence of J. H.—with J. Keble and others 447
O'Neill : Sacerdotal Safeguards 584
Osborn : Origin and Evolution of Life 227
Osborn : Men of the Old Stone Age 227
Parish School Reports 103
Parish Theatre. Smith :— 104
Parker : Manual of Modern Scholastic Philosophy 581
Passing of the Great Race. Grant :— 585
Pègues : Commentaire Français de la Somme Théologique de S. Thomas... 346
Personality. The Secret of— Ladd :— 464
Petri Lombardi Libri IV Sententiarum 98
Philip : Improvement of the Gregorian Calendar 463
Philosophy. Manual of Modern Scholastic— Parker :— 581
Political and Social History of Modern Europe. Hayes :— 585
Reality and Truth. Vance :— 223
Romance. Book of High— Williams :— 700
Roure : Le Merveilleux Spirite 358
Sacerdotal Safeguards. O'Neill :— 584
St. Paul. In the Footsteps of— Clark :— 233
Sasia : The Future Life 583
Schools. Reports of Parish— 103
Scott : God and Myself 96
Skelly : Doctrinal Discourses 700
Smith : The Parish Theatre 104
Spirite. Le Merveilleux— Roure :— 358
Stanton, S.J. Memoir of William A.— Kane :— 699
Stone Age. Men of the Old— Osborn :— 227
Sullivan : Externals of the Catholic Church 96
Theologiam Moralem. Mutationes in— Viladevall :— 357
Theologica—Summa—of St. Thomas Aquinas 346
Théologique de S. Thomas. Commentaire Français de la Somme— Pègues :— 346
Vance : Reality and Truth 223
Viladevall : Mutationes in Theologiam Moralem 357
War and the Bagdad Railway. Jastrow :— 231
Weyl : American World Policies 704
Williams : Book of High Romance 700
Wives and Mothers. Great— Blunt :— 454
Zollmann : American Civil Church Law 462

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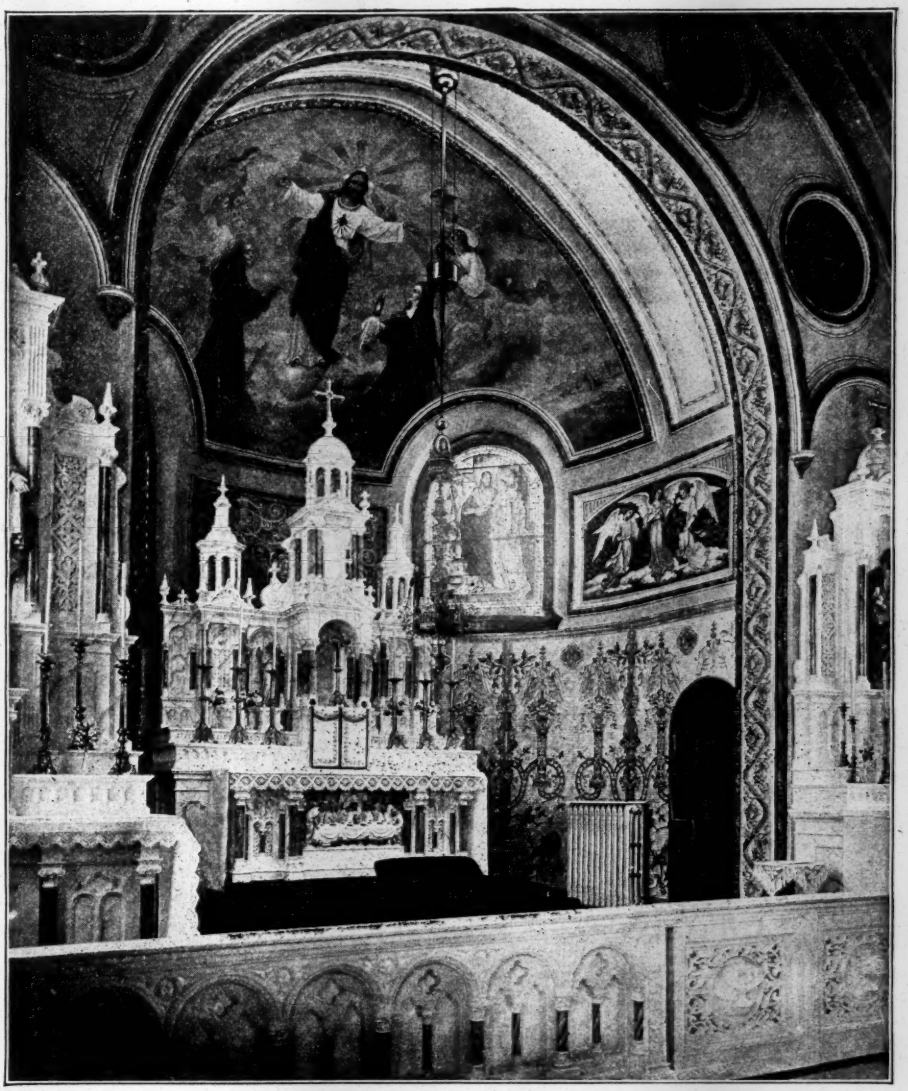

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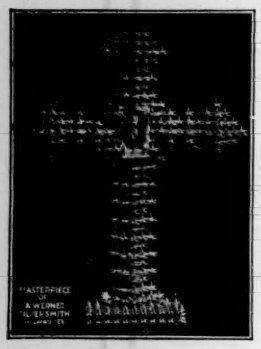

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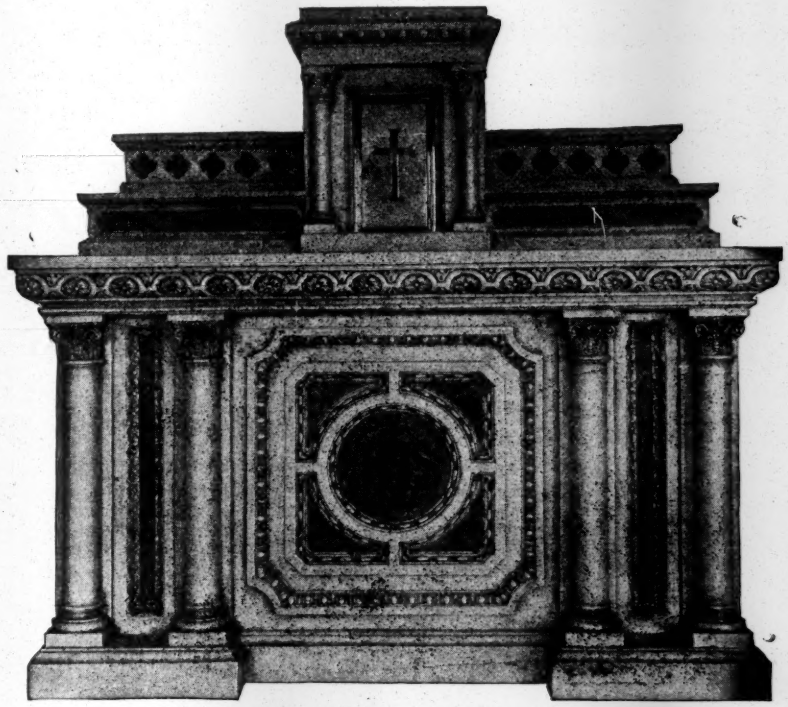

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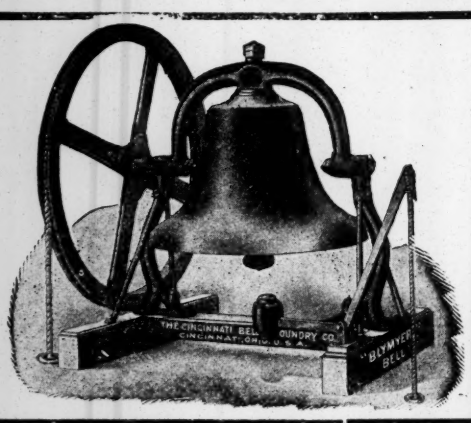

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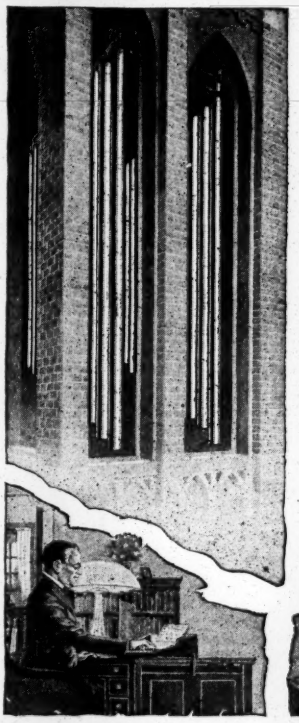

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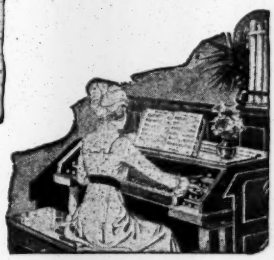

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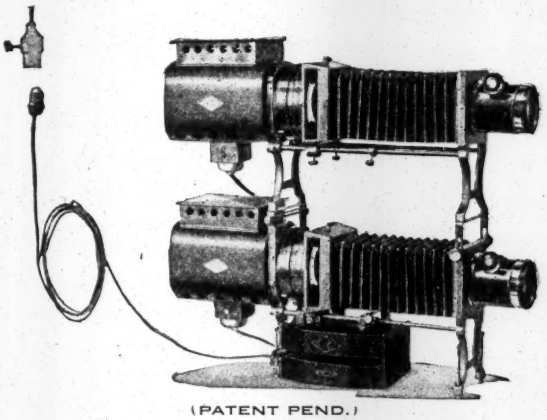

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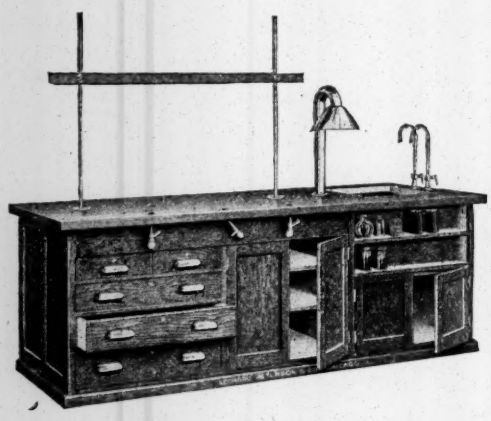

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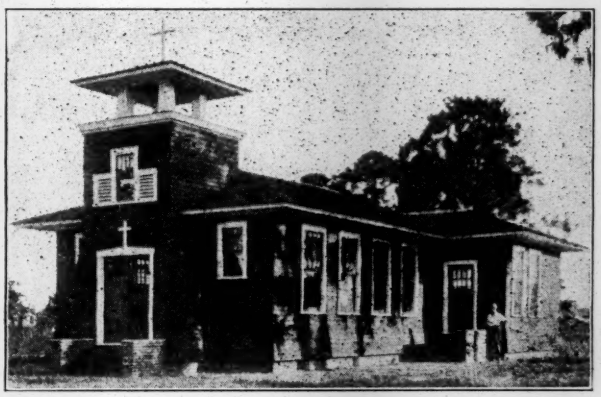

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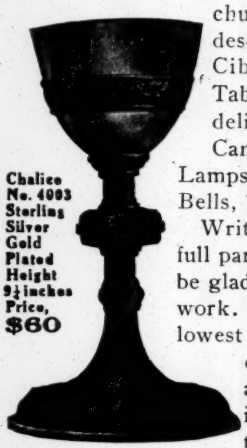

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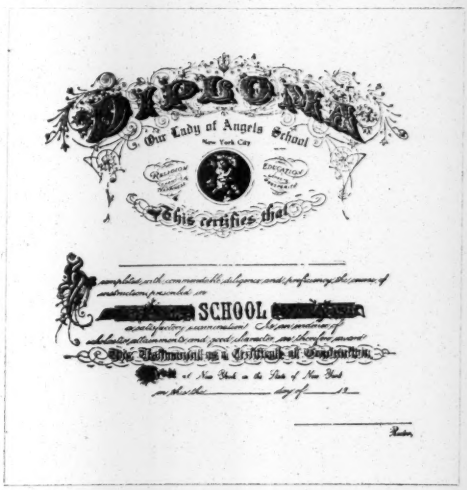

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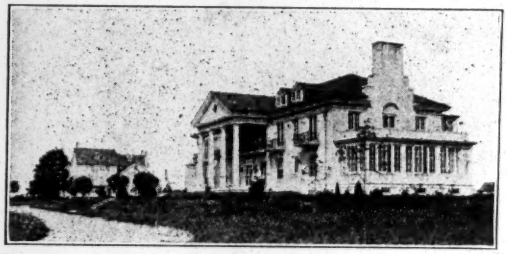

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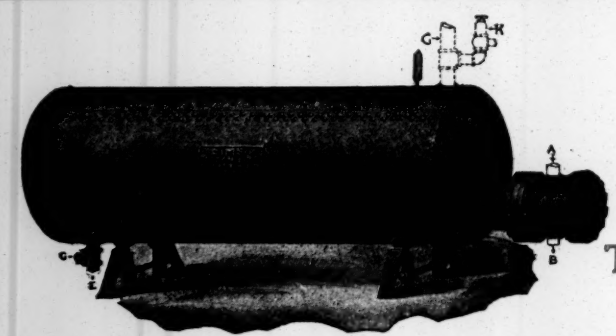

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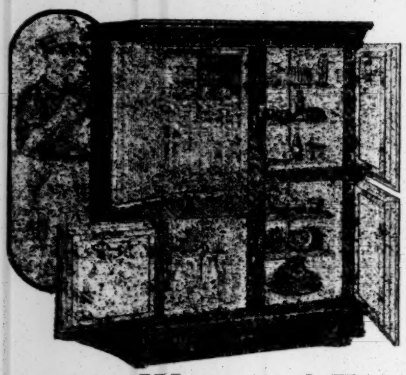

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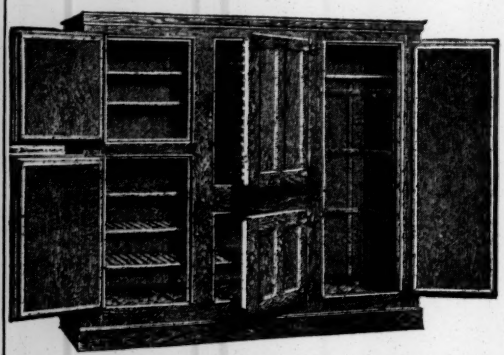

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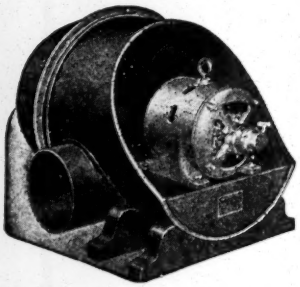

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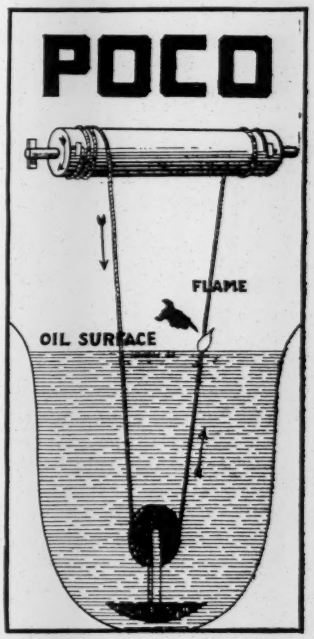

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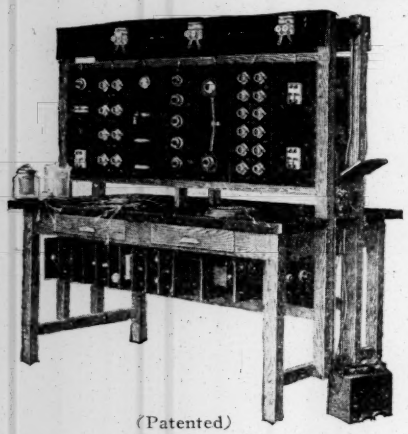

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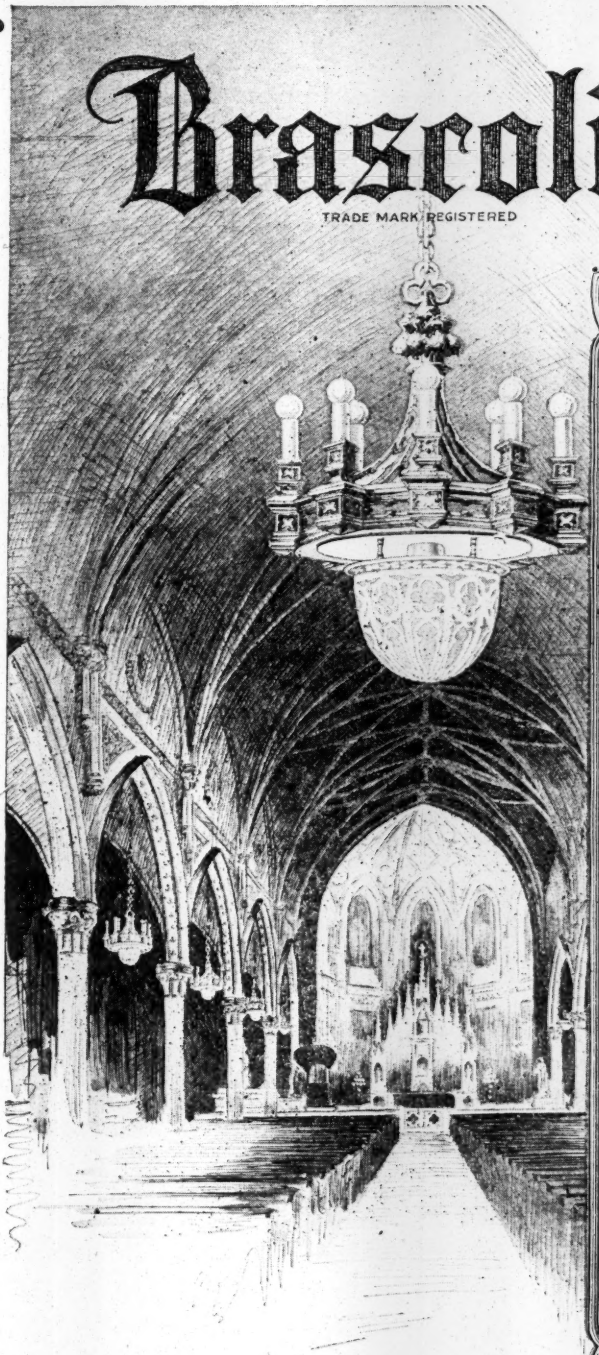

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Lot of ground fronting 37 feet 6 inches on the north line of Wash Street by a depth of 100 feet 9 inches, being located between Tenth and Eleventh Streets. Also a lot 50 feet 6 inches by 132 feet 6 inches on the west line of Tenth Street between Wash and Carr Streets. These two lots join in the rear, forming an "L." Erected on the front of the Wash Street lot is a two-story brick building; on the remainder of this lot and covering a portion of the Tenth Street lot is erected a massive two-story and high basement brick building. The two buildings are used as the "Italian Catholic School of St. Louis."

The mortgage is also a first deed of trust on lot fronting 52 feet on the south line of Wash Street by a depth of 127 feet between Tenth and Eleventh Streets. Covering this entire lot is a substantial brick church building, known as the "Church of Our Lady of Help of Christians."

The property is located in a populous district. Title perfect. All mortgage papers prepared by Legal Department of Mercantile Trust Company. As additional security, there has been deposited with the Mercantile Trust Company, Trustee for the noteholders, ample fire and tornado insurance.

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